The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVI. No. 18 | Chicago, Saturday, July 29, 18[illegible] | Whole No. 767

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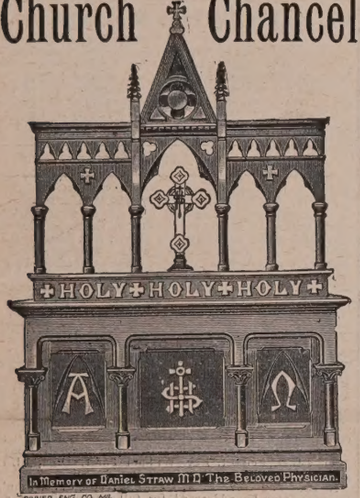

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The Living Church

Saturday, July 29, 1893

News and Notes

LAST MAY a paragraph appeared in a Houston paper purporting to be a news dispatch from Chicago, and making very substantial statements about a performance given by a Church guild in Evanston. We have taken pains to investigate the matter, though somewhat tardily, and are glad to pronounce the report as scandalous, false, and malicious slander. An action for libel, it was understood, would be taken against the journal which published it.

REFERRING to the denial by Roman papers that a Roman congregation in New York State was some years ago received into our Communion, the Rev. Dr. Clarke, of Syracuse, says: "They got off by a quibble. They report the church as St. Joseph's, Oneida, and the pastor of St. Patrick's, Oneida, makes a flourish of trumpets about the locality of the Oneida congregation, and denies that there was ever any St. Joseph's there. Then he brands the statements of THE LIVING CHURCH as false. He probably knew the facts about St. Joseph's church, Rome, Oneida Co., about which you stated the truth. His Oneida is not in Oneida county, but in Madison county. It is a piece of sharp practice and it has mislead the Roman brethren all over the world."

MISS SYBIL CARTER, writing from White Earth, says: "In less than a year I have opened five lace schools and one hospital. I find that good Indians are not all dead Indians. There are some real saints here. All of our women are so gentle, patient, and sweet tempered that it is a real pleasure to be here with them. It is charged that Indians are idle and dirty. Well! fancy a whole family living in one or two small log rooms, with no conveniences for washing but to walk to the lake and break the ice, with the thermometer 20 degrees below zero. They are idle from being untrained and out of the way of any kind of industry. Do ask your readers to send me some money to extend my work of industrial teaching among these worthy women. Ask them to look up the glass case of lace made by these women and now in the Woman's Building at the World's Fair. When they see these dainty laces, all made by Indian women, they will admit that these women are not utterly lacking in taste, skill, cleanliness, and industry."

WE ARE SURPRISED and puzzled to learn through recent occurrences at the Mott Haven station of the New York Central railroad, that the Y. M. C. A. refuses to allow the colored porters of the road to take their meals in their lunch room at that point. It is true the case was not met squarely, but by the method sometimes characterized as "whipping the devil around the stump." When complaints were made against the presence of colored men at the tables, an order was issued that only "members" should be allowed in the room. But it is asserted that another rule excludes railroad porters from membership, and as they are all colored men, the new order bars the way to the only colored men who ever sought the privilege, while white men are not asked whether they are members or not. This reveals a state of things which is in no way creditable to a "Christian" establishment, and the higher authorities of the Y. M.C. A. should lose no time in putting an end to such anomalies. It is sheer hypocrisy to talk of the wrongs of the southern negro while such glaring inconsistencies are allowed to exist in a society which stands pre-eminently before the community as the representative of the principle of Christian brotherhood.

WE ARE GLAD to note that there is a movement among the leading colleges to restore the honorary degrees to their former rank as signs of honorable distinction for work actually accomplished. Announcement has been made by the Western Reserve University that in the future the degrees of D. D. and LL. D. will be given only to those who have been distinguished for special scholarship or have made valuable contributions to science or literature. Harvard and Yale used the degree of LL. D. this year to a worthy purpose in bestowing it upon Mr. Frederick Law Olmsted in recognition of his artistic work at the World's Fair. The Chicago University also grants these degrees only on fulfillment of certain prescribed conditions. The degree of Ph. D. has maintained its standard of merit because conferred only upon evidence of a high class of work done; a similar reserve should be put round those of D.D., LL.D., and L. H. D. Of late years the degree of honor attached to these titles has been lessened through indiscriminate bestowal of them.

THE UNIATES, a people distinctive by their religious customs, were the subject of an editorial in our issue of May 20th, as our readers will doubtless remember. Members originally of the Holy Orthodox Church of the East, but now under the jurisdiction of the Roman Church, they have retained various privileges, such as the right of marriage for their clergy, the use of the liturgy in other than the Latin tongue, with vestments and ceremonial also divergent from the Roman use. An effort of Pope Leo XIII to bring a certain section of these people—the Ruthenian Uniates in Galicia—into closer conformity with Roman usages, now seems likely to result in a wholesale secession, partly to the Russo-Greek Church, partly to the Old Catholics. Two years ago a Ruthenian priest applied to the Old Catholic Episcopal vicar at Vienna with the view of concerting an arrangement under which the Uniates could enter into communion while preserving autonomy. The example thus set is now being followed by several other clergy; a prominent lawyer at Lemberg is the lay leader of the movement. The Synod of the Old Catholics of Austria will meet this year in September at Ried, where the new church will then be consecrated. Though Bohemia still continues to be the scene of the greatest progress, the congregation in Vienna is also growing considerably; its ramifications now extend into Styria.

Brief Mention

"The Protestant Disturbance Society" is a nickname found by no less a personage than the Primate of Ireland for the so-called "Protestant Defence Association."——"Our simplest pleasures become whips to scourge us," says *The Illustrated London News*. "The tennis arm" is an unpleasant result of too much devotion to tennis playing, the "game hand" is familiar to whist players, and now the high-sounding name of *kyphosis bicyclistarum* is given to a disease developed by the bicyclists.——The oft-quoted saying that corporations have no souls is again proven a fallacy by the commendable action of the Michigan Central and the New York Central Railroads in giving to their employees and their families free transportation to Chicago and back, so that they may have an opportunity to see the World's Fair.——In our Church News department, on page 279, the report of the convocation of Nashville appeared by error under the diocesan head of Kentucky instead of Tennessee.——The Dean of Melbourne, (Dr. Macartney), recently celebrated his 95th birthday and the 70th anniversary of his ordination. Throughout these seventy years he has preached every Sunday, and sometimes two or three sermons on one day.——Dr. Nansen, whom we mentioned in our last issue as just starting on an Arctic exploration, sails in a unique vessel massively built of oak, elm, and pine, from four different countries—the oak coming from Italy and Germany, the pine from Norway, the elm from America. This ship, christened the "Fram," is a three-masted schooner, with a displacement of about 800 tons, and was specially built by Mr. Archer, of Laurvig. It is fitted with provisions sufficient to last seven years. The crew consists of twelve Norwegians.——We understand that the Rev. George Hodges, D. D., of Pittsburgh, has declined the election to the assistant bishopric of Oregon.——It is announced that the English Bishop of Japan, the Rt. Rev. Edward Bickersteth, D. D., is to be married in September to the daughter of Mr. W. Forsyth, Q. C.

The Church of England

FROM OUR CORRESPONDENT

LONDON, July 6th.

To-day, as I write, an event which is likely to have, nay, must have, an important influence on the history of the empire in the next generation, is being celebrated in the presence of an assembly of crowned heads and lesser nobilities in the Old World, and amidst a vast concourse of the people who are thronging the thoroughfares in numbers not less than those which, only a few years ago, came together to join with our beloved Queen in offering thanksgiving on her jubilee as the reigning sovereign of these realms. The event is none other than the marriage of the Duke of York, only surviving son of the Prince of Wales, and heir-presumptive to the crown of England, to Princess May, his second cousin, the only daughter of the Duke and Duchess of Teck. The streets and houses on the route by which the procession will pass, are decorated to a resplendent degree, and bride never had more brilliant sunshine to welcome her on her wedding morn than has our future Queen to-day. I am going a little out of my province to mention this matter, but I only do so to point to what amounts to a truism; viz: that however much ritual may be decried, it must have some part in the life of a people as well as the individual. Our rejoicings are nothing if they find no outward expression, and as with worldly matters, so with those of religion. And it is obvious that if too much restraint is put upon people in their outward demonstration, it is sure to find an outlet somewhere, and one, only too probably, ridiculous and absurd. Ritual of all things needs to be controlled, but it cannot be suppressed, for if any attempt is made to suppress it in any one direction, it is sure to find vent in another. I wish I could write of the marriage service to-day with the same jubilation as I can of its surroundings. But unfortunately our Court has little liking for an impressive religious ceremony, and though our Archbishop of Canterbury will be attended by six other dignitaries of the Church, the service as a service will be the least considered event of the whole day. However, there is much to be thankful for. The Princess May is a good Churchwoman and seems to inherit the whole-hearted devotion for doing good to her fellow-creatures which has characterized her good mother, the Princess Mary of Teck.

A consecration service at St. Paul's cathedral is of too frequent occurrence always to call for mention, but one that took place on St. Peter's Day was exceptionable and deserves recording. There were four candidates for the episcopate, one being Mr. Sheepshanks, the new Bishop of Norwich (who, by the way, prefers to be without the D.D. degree which Cambridge always offers to a new bishop), and the remaining three are all connected with the West African missions of the Church Missionary Society. Two are negroes and will act as assistant bishops to the third of the party, the Rev. J. S. Hill, who has been selected to fill the post vacated by the late Bishop Crowther of the same mission. He will assume the title of Bishop in Western Equatorial Africa and will have full control of the mission, subject to the C. M. S. Committee at home. There was an enormous congregation at the service, which was, as everything is at St. Paul's, most reverently and carefully carried out.

The Archbishop of Canterbury is always optimistic, and his speech the other day at the meeting of what is known as the National Society (the central organization for the Church's elementary schools) has called forth not a few adverse remarks from those who have a better knowledge of the crisis through which our schools are now passing than the Primate. His Grace bids us be cheerful and continue to do what we have been doing and all will be well. But the working clergy who sacrifice anything and everything to keep their schools going, tell us that unless some corporate action is taken, the schools must succumb. A conference of twelve representatives from each House of Convocation and the House of Laymen has met, and will no doubt shortly issue a report or manifesto to Churchmen. In this school question, the bishops deprecate the formulation

of any new policy, while the clergy and the laity who have all the experience and knowledge of the difficuiltes, desire them without delay to do something before complete disaster overwhelms them.

Bishop Blyth, the Anglican Bishop in Jerusalem and the East, has lately put forth his second triennial charge, and it is of such a nature as to call forth many expressions of disapproval from supporters of the Church Missionary and Jews societies which are responsible for his salary. There are many of us who recognize the good work the Bishop is doing in trying to bring about a better understanding between the Anglican Communion and the Churches in the East, and deprecate the proselytizing system of Church Missionary Society agents, but his position is anomalous and should be altered. The best way out of the difficulty would be the total withdrawal of the Church Missionary Society from the Holy Land, where their work is far from being blessed, and the support of Bishop Blyth (if he is to remain) transferred to a body more in sympathy with his Catholic views.

Writing of this mission reminds me of another having also a message for the Jews. This one is at home here in the heart of London, at Whitechapel, where the poor most do congregate. The director is a converted Jew, the Rev. Michael Rosenthal, and the whole of his staff of clerical and lay assistants are also Jews who have acknowledged the Messiah, so it is of all things a Jews' mission to Jews. Mr. Rosenthal is a priest with Catholic sympathies, and his work has been carried on amongst his brethren with undoubted success. The difficulties of the work are tremendous, the persecution which converts experience being great and the sympathy from Christians being far from commensurate to what they endure for the truth's sake. At the recent festival of the mission (the Hebrew Guild of Intercession) there was a celebration of the Holy Communion entirely in Hebrew, at one of the city churches. The drawback to this mission is the fact of its being a "private venture." That is to say, it entirely depends upon the life of one man, and were he to die, the mission is likely enough to be crippled if not abandoned for the want of a man with ability and energy equal to Mr. Rosenthal's, and with a corresponding missionary spirit. Were it to be placed on a more permanent basis, one cannot help seeing how useful an organization it would be for providing men for the mission work in Palestine, and as all these converts have been taught and have learned to appreciate Catholic doctrine and ritual, they would be in accord with the work which Bishop Blyth has in hand.

The committee of the Church Congress have issued their programme for the forthcoming meeting in Birmingham. It promises an interesting, if not a lively, meeting. Subjects more or less of a "burning" nature are down for discussion, and the committee have selected representative speakers from all schools, the leaders in high and low circles being not a little conspicuous. I anticipate, therefore, a good and useful Congress—useful in the sense of bringing men and women together of varying opinions, and discussing one another's difficulties, with the view of finding some common ground of agreement.

New York City

The Rev. Henry A. Adams, lately associate rector of the church of the Redeemer, was deposed from the priesthood by Bishop Potter, on Sunday, July 16th, for having left the communion of the Church.

St. Faith's Guild, of St. Michael's church, is a new organization to interest little girls of the parish in Church work. Meetings are held Fridays, immediately at the close of public school session, or when the girls are free to attend. Small sums of money are collected, and industrial work is done. The Bloomingdale Clinic connected with this parish is open every afternoon for the treatment of the poor. The room is supplied by the church, and a body of physicians render free service to those who need.

A summer reading room for girls has been opened in connection with St. George's church, to meet the needs of girls belonging to the various parish organizations. The superintendent, Mrs. Marquand, is ready with helpful suggestions, and the bath rooms, under her control, are open to girls who hold tickets, subject to a few simple rules. A new attraction has been given to "The Battalion" by weekly addresses, followed by an informal explanation and talk. The first of these was an address by the librarian, Mr. Stewart, on the theme, "The Successful Business Man." A class of 25 members of the Men's Club has been instructed by the Society for First Aid to the Injured. Lectures were given in the rector's study, with an average of 18 present at each lecture. It was necessary to attend seven out of eight lectures in order to be eligible for the final examinations, which were conducted by Dr. Henry G. Locke. This society is going the rounds of the city parishes, and is doing much practical good by preparing Christian people to render really efficient aid to sufferers from accident, before physicians can be obtained. The English society of the same name has by the quiet method of instruction, done much to raise up life savers ready for any emergency.

At the church of the Heavenly Rest, the Rev. Dr. Parker Morgan, rector, the woman's association for foreign missionary work is an exceedingly active organization. By its last report it had supported six scholarships in the foreign field and aided the Board of Missions in other ways at an outlay of over $600. A junior branch has made a very encouraging beginning. The domestic missionary society has sent boxes to various parts of the home field, at an outlay of about $700 and has given considerable help to missionary bishops. For this also there is a junior branch, contributing by last report more than $700.

At Old Epiphany House the attendance of the poor at the public services has increased instead of diminishing as was feared, and work goes on faithfully and steadily. The two clubs known as the Men's Club and the Tee-to-tum Club having voted to combine their resources and unite in one the new organization has just opened, and taken possession of its quarters in Stanton st. It begins with 44 active members. The room formerly occupied in the Tee-to-tum has been fitted up for a kitchen. An effort will be made shortly at the Tee-to-tum to prepare food on the premises, by which it is hoped to achieve more satisfactory results. The baths have been well patronized and are a practical benefit to the neighborhood. They are thus far self-supporting.

Philadelphia

The Board of Health has ordered that no more interments be made on either side of All Saints' church, Moyamensing, as there are already too many bodies there.

It is stated that St. Michael's church, Germantown, the Rev. Dr. J. K. Murphy, rector, is not only clear of all encumbrances, but the vestry hold in trust for parochial purposes, $2,641.96.

Bishop Whitaker has just returned from a brief visit to Chicago. Towards the close of July, in company with Mrs. Whitaker, he expects to make a prolonged tour through the Northwest and British Columbia.

The death of Mr. Edward C. Biddle, at the age of 86, is just announced. Originally a member of the Society of Friends, he became a Churchman, and for many years served as secretary of the Standing Committee of the (undivided) diocese. Subsequently he left the Church to become a disciple of the Cumming's schism.

Early in the morning of the 19th inst. a special car carried 60 Italian children from the mission church of L'Emmanuello, under the charge of the Rev. M. Zara, to Germantown. They were met at that station by members of the Young Woman's Chapter and a number of the parishioners of St. Peter's church, who escorted them to the spacious grove in the rear of the church edifice, where they were royally entertained during the entire day, refreshments, at stated intervals, being served to the little ones. Their comfort was especially looked after by the rector, the Rev. Dr., and Mrs., T. S. Rumney.

The French church of St. Sauveur closed its summer services on the 16th inst., and will re-open at 4 P. M. on August 28th. The rector, the Rev. Dr. C. Miel, left town on the 20th inst. for Woonsocket, R. I., where he will take entire charge of St. James' church, officiating at the Early Celebration and the morning service in English, and in the French language at Evensong. There is an opening in that locality for the establishing of a French mission church, there being quite a large resident French (Canadian) population, operatives in the silk and other factories, who have abandoned the Roman Communion. He has gone thither at this time to develop it, and hopes to be able to furnish it with a devoted French mission priest in the near future.

The mortal remains of the late A. J. Drexel reached his late residence on the evening of the 18th inst., and on the following day were laid to rest in the Drexel mausoleum in Woodlands cemetery. The burial service was said at the house by his pastor, the Rev. Dr. Wm. B. Bodine, of the church of the Saviour, assisted by the Rev. Owen J. Davies. There were no pall bearers and the interment was private, the Rev. Dr. Bodine reading the committal service. The whole function was marked by the severest simplicity, quite in keeping with the character of the banker and philanthropist. His will was probated on the 20th inst, the estate being estimated from 25 to 30 millions. He leaves a specific sum of $100,000 to the German hospital of which his brother-in-law, Mr. John D. Lankanau, is president; and not content with his gift of the matchless Drexel Institute to his native city, has made it heir to his superb library and collection of art works (excepting the family portrait gallery), and bequeathed a million dollars for a public art gallery, which will be the complement of the institute as an educational centre and influence.

Chicago

Wm. E. McLaren, D.D., D. C. L. Bishop

In the international gathering of Church workers among deaf-mutes held July 13 and 14, at St. Clement's church, and referred to in our last issue, the following papers were read and discussed in sign language: "The Prayer Book and the deaf," by the Rev. Thomas Gallaudet, D. D.; "Parish societies of deaf-mutes," by the Rev John Chamberlain, of New York City; "Christian unity and the deaf," by the Rev. A. W. Mann; "The religious training of the deaf at state institutions," by the Rev. J. M. Koehler, of Philadelphia. An account of Church work in Ireland was given by Mr. Maginn, a deaf-mute of Belfast, whose father was a clergyman. The Rev. James H. Cloud gave an account of St. Thomas' mission, St. Louis. On the following Saturday, at 8 P. M., a reception was given the members of the convention at the rooms of the Church Club, 103 Adams st. A large number of deaf-mutes, mostly from a distance, were present. At the Celebration on Sunday, deaf-mutes from widely separated places of the United States and Great Britain received. Over 200 deaf-mutes attended the afternoon service. One was received into the Church by Holy Baptism, by the Rev. Mr. Mann. The convention was followed the next week by an international congress of deaf-mutes.

AUSTIN.—When the Rev. Luther Pardee, rector of St. Paul's, was in charge of Calvary church, Chicago, one of his most loyal and devout choir boys was Alexander Macgill. A few week after Easter he was taken sick and passed into the rest of Paradise. In grateful memory of his devout life, his father has just placed a polished brass altar rail in St. Paul's. The gift is a beautiful remembrance of one who, though so young, was constantly in his place, both in the church and at the altar. The congregation of this church has enjoyed the sermons of the Rev. Dr. Riley, of Nashotah, who, during the month of July, has assisted the rector. The Rev. Robert W. Grange, of the church of the Ascension, Pittsburgh, has kindly consented to assist the rector during the month of August.

Diocesan News

Easton

Wm. Forbes Adams, D. C. L. Bishop

The 7th Sunday after Trinity was a day of joy long to be remembered by the congregation of St. Stephen's church, East New Market, the Rev. Fred'k W. Wey, rector. Eighteen months ago when the present rector took charge, the parish had lost all its property, and the little flock had become utterly discouraged with no church to worship in and unable to build one, and the rectory sold for debt. But life and zeal has been aroused. The people though few, and possessing little of this world's goods, contributed to the best of their ability to the building fund, and God opened the hearts of some who cheerfully encouraged the rector and his people with their contributions. The result of these efforts was the laying of the corner-stone of the new church, Sunday, July 16th, by Bishop Adams in the presence of a large and appreciative congregation. The building is already well under way, the rafters being nearly all in position. The services of the day were ushered in with a choral Celebration, the Bishop being celebrant. At 3:30 P. M., the congregation assembled in the school house for the special service of laying the corner-stone. Here the Bishop preached with more than his usual eloquence a stirring and appropriate sermon, after which a procession was formed, and marched to the site of the new church, where the Bishop laid the corner-stone of a house to be erected and dedicated to the glory of God, and in the Communion of the Holy Catholic and Apostolic Church. Several hundred dollars are still needed to finish the building, but the people have exhausted all their resources and must look to others for help. Altar furnishings and vestments are also required.

North Dakota

Wm. D. Walker, S. T. D., LL. D., Bishop

An entirely unexpected legacy came to Bishop Walker, as trustee for the diocese, a short time ago. It was willed to him by a near and dear personal friend of the Bishop's father who died recently. The sum is $5,000, and is to be used for school purposes in the diocese of North Dakota. Besides this amount, which will soon be at his disposal, Bishop Walker has $2,500 for the same purpose given to him by the Astor family, and which has been very profitibly invested for some time. The Bishop has under consideration the building of a diocesan school.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

The work which DeVeaux is doing and the position it occupies in the diocese as an educational force are too important to allow some mention of the observance of Founder's Day, June 20th, to pass unnoticed even at this late day. On that day in the presence of several of the diocesan and Canadian clergy, many of the alumni and a host of friends, a most interesting programme was successfully carried out. Five young gentlemen graduated from the school this year, each of whom delivered an oration which reflected credit on the education and training acquired by them. The address to the graduating class was delivered by G. H. Wheeler, Esq., of Buffalo, an "old DeVeaux boy," and was enthusiastically received. After the literary exercises a collation was served followed in due time by an exhibition drill on the campus under Prof. Mellen, one of the best equipped drill masters in the National Guard. The banquet of the alumni was held

at Niagara Falls in the evening, at which officers for the ensuing year were elected. The prospects for the future of De Veaux constantly brightening since Prof. Coe became president, were never more encouraging than they are at this time. There is now in process of construction an additional building to contain chapel, recitation rooms, and infirmary. This will of course give increased facilities in the old building.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The Rev. H. Stringfellow, D.D., in celebrating the 26th anniversary of his rectorship of St. John's church, Montgomery, gives the following among other visible results of his pastorate: The church building has been enlarged one-third in size. The chapel has been built for Sunday school and weekday services. There was but one stained glass window in the church when he began, now all in the church are filled with memorials. Then the Communion vessels were all plated ware, now each piece is of solid silver, being either a memorial or thank offering. The small organ in use 24 years ago has been replaced by one which cost $3,000. The aisles have all been tiled, and the interior decorated. A chime of nine bells has been placed in the tower. The old furniture has given place to new and handsome furniture, that in the chancel being memorials. A rectory has been purchased. The following is the summary of the parish register: Baptisms, 782; Confirmations, 683; marriages, 184; burials, 374; number of communicants 24 years ago, about 250; present number, about 600. Of the original number 72 have died. The contributions during the 24 years have been something over $180,000.

Massachusetts

LOWELL.—The great enterprise for this city in the way of a benevolent hospital has at last been consummated. The Rev. Dr. Chambre, the rector of St. Anne's church, first conceived the plan of a general institution and it was opened on July 18th with 35 beds available for patients, including five for children. Its first president and chief administrator was the Rev. Dr. Chambre and the opening of this general charity bears additional testimony to the aggressive Christian work of this clergyman as well as his deep interest in labors of this kind. He has previously started the Edsen Orphan Asylum, which is an institution doing an excellent work for the destitute of the city.

LENOX.—Col. Auchmuty, whose death took place recently at his country home, will long be remembered as one who gladly spent himself in the interests of social and moral reforms. The trade school in New York City is a splendid monument to his zeal as well as the new Trinity church in the village where he was so universally respected. This church was largely built through his efforts and generosity, and owes its present beautiful location to his foresight.

WEST ROXBURY.—For some time the Rev. W. O. Pearson has been laboring in this district, and Sunday services are held regularly in Highland Hall with much gratifying success. Land on Stratford ave., for a church building, has already been given by Mr. W. B. Blakemore, and recently the corner-stone of the new church building was laid by the Rev. Dr. Lindsay, rector of St. Paul's, Boston. The church will be built of Medfield granite and will be 90 by 62 feet in dimensions. The ridge of the roof is 30 feet from the floor. It will have a seating capacity of 350 and will cost $11,000. The congregation expect to occupy the building by November 1.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

HENRY.—The Rev. J. R. Holst who has been officiating in St. John's church, Henry, Ill., on alternate Sundays for the last three years, recently preached his farewell sermon there in which he stated that when he took charge of that parish, there were 25 communicants, that 67 were added since, 21 removed and 4 died, thus leaving a total of 67 communicants, being a gain of 150 per cent during the three years of his ministry in the parish.

New Jersey

John Scarborough, D.D., Bishop

The parish of St. Wilfred, Cramer Hill, will build a new church at once. The old building was found to be not worth repairing.

The Bishop visited Christ church, South Amboy, on the 6th Sunday after Trinity, and confirmed a class of 24, presented by the rector, the Rev. H. M. Pearse. The church has been recently enlarged, and even now is found inadequate to the size of the congregations.

The corner-stone of the new parish building of St. Luke's church, Metuchen, the Rev. H. H. Roche, rector, was laid July 8th. Though the day was oppressively warm, there was a large attendance of clergy and laity. Clergy from Rahway, Woodbridge, Perth Amboy, Newark, New Brunswick, and Brooklyn were present, and took part in the service.

A new organ has been placed in St. Peter's church, Spotswood, and was blessed on Sunday, July 9th.

The Bishop held a service at Helmetta on Sunday, July 16th, commemorative of the late George W. Helme. At the time of his death Mr. Helme was preparing to build a fine church for the benefit of his employes. This was to be the crowning work of his life. His family are now contemplating a memorial church. A parish has been organized, and the Rev. W. A. Trimmer, of Jersey City Heights, has accepted the rectorship.

The church at Bay Head has been enlarged to double its former capacity, and will be consecrated at an early date.

California

William F. Nichols, D.D., Bishop

LOS ANGELES.—The first Sunday in July was the anniversary of the rector's, the Rev. Alfred S. Clark, coming to Christ church parish a year ago. A sermon replete with details of parish work was delivered. The establishment of a branch of the Woman's Auxiliary, the founding of the Young Ladies' Guild, the organization of a chapter of St. Andrew's Brotherhood, and the large increase in the Sunday school, were the main features. This parish, never a mission, has never failed in any of its obligations to the diocese, and has closed every year with all current expenses paid. A vested choir of men and women well drilled by the choir-master, Dr. Semler, rendered the musical part of the service. A musical library has been secured by purchase.

Virginia

Francis McN. Whittle, D.D., LL. D., Bishop

On Tuesday, July 11th, the vestry of Christ church, Charlottesville, appointed a committee to secure plans for a new church. The money now in hand, and what may be realized from the sale of certain lots owned by the church, together with the sums pledged, amounts to about $13,000.

The Rev. W. H. Stewart who was recently ordained deacon by Bishop Whittle, has gone to New York to engage in ministerial work.

The vestry of St. Paul's church, Richmond, have purchased the "Norwood" house which adjoins the church, as a rectory.

Bishop Whittle whose health has been much improved lately, has gone to Clifton Springs, N. Y., for the summer.

Delaware

Leighton Coleman, S. T. D., LL. D., Bishop.

The Rev. M. L. Woolsey has resigned the parish at Seaford to take effect on October 1st.

The Bishop lately opened and licensed for public worship, All Saints' church, Rehoboth—an attractive place of resort by the seaside. The building is of frame and brick, and presents a beautiful appearance. A number of memorial gifts have been made, some of them being very handsome. The altar and reredos are the contribution of nine commanderies of Knights Templar in various parts of the country, with which Bishop Coleman has been connected.

Mr. John S. Grohe has been elected secretary and treasurer of the Diocesan and Missionary Committee.

The exterior of the church at Newark has lately been renovated and greatly improved.

St. Michael's day nursery, Wilmington, has been moved to more extensive premises, owing to an increase in the number of those wishing its care. The work has grown considerably, so as now to include children who are cared for there permanently.

Montana

Leigh Richmond Brewer, S.T.D., Bishop

Trinity church, Crystal Springs, has been entirely freed from debt, through the efforts of the Guild of "St. Elize," so named in memory of the late Mrs. Blanchard, who was the mother of the mission.

The young ladies of St. John's church, Aberdeen, have recently organized as the Daughters of St. John, with about 25 members. On Wednesdays, after Evening Prayer, the meetings are held in the vestry room, and the two objects of the society, studying the claims of the Church and doing works of charity, are carried on. The president provides work, and as this proceeds one of the Daughters reads aloud from instructive books, such as Little's "Reasons for being a Churchman."

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

On June 15th, the Bishop laid the corner-stone of Trinity church, Pearsall. The church, when completed, will present a neat appearance, and will be large enough for the present needs of its worshippers. The building of this church is largely due to the energy and perseverance of the Rev. J. T. Hutcheson. The Society of the Double Temple gave, towards its construction, $400. This is the seventh or eighth church this society has aided in building in this diocese.

Mrs. George P. Andrews, of New York, who gave $1,000 to the Boys' School last summer, has given it another $1,000 recently. She also had made to order a full set of blue Colonial china, each piece marked "Grosvenor," as a complement to the Rev. Mr. Grosvenor, of Lenox, Mass, where the Bishop made the acquaintance of Mrs. Andrews last summer. Mrs. Andrews has also given the school 14 iron bedsteads, with sheeting, blankets, and coverlets, sufficient for several years, together with several pieces of plated ware.

Georgia

Cleland Kinloch Nelson, D. D., Bishop

The Rev. Robert White, rector of Christ church, Savannah, is in Charlottesville, Va., on an extended leave of absence given him by his congregation, in the hope that a change of climate will benefit an affection of the throat by which he is troubled.

North Carolina

Theodore B. Lyman, D. D., LL.D., Bishop

The Rev. P. S. Stickney, rector of St. Andrew's church, Greensboro, has been appointed general missionary.

The Rev. J. A. Deal has just received $800 with which to pay for the building recently erected in connection with St. Agnes' School, Franklin. It is to be called the Fisk Memorial Hall.

Trinity chapel, Asheville, has been painted and thoroughly renovated. The parish school is to be provided with new desks. The Sunday school is in a very thriving condition, and a large class awaits Confirmation. The Holy Communion is celebrated every saint's day at 7 A. M.

The corner-stone of the new St. Stephen's church, Morganton, the Rev. E. P. Greene, rector, was laid June 21st, by the Rev. Dr. Cheshire, Jr., coadjutor Bishop-elect. This church will be built of stone, and when completed will be one of the finest in the State.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

The hospital established in Columbia, through the efforts of Archdeacon Joynor, for the sick among the colored people, was inaugurated with religious services on Wednesday, June 21st. The services were conducted by Archdeacon Joyner, assisted by the Rev. R. P. Eubanks, the chaplain. Reference was made to the self-sacrificing, generous labors of Colonel Watson, who had given time, labor, and skill, and to the work of those two devoted women, Dr. Glenton and Miss Benson, who had almost without remuneration, given themselves to do all the hard things required in such a place. Colonel Watson has almost rebuilt the old alms house building. Now there is a piazza on one side 96 feet long, and a kitchen with basement, bath rooms, etc. The hospital also has a room for the doctor and nurse, a dispensary, a ward for men and another for women, each 20x25 feet and large enough for six or eight cots; room for surgical operations, dining room, etc. About 35 have already received treatment.

The Rev. A. R. Mitchell, rector of the church of the Good Shepherd, Columbia, who recently established the new mission of St. Timothy's at Arsenal Hall, has also started a parish school in connection with it. This will make two parish schools in his parish.

At the recent commencement of the South Carolina College at Columbia, the honorary degree of Doctor of Divinity was conferred on the Rev. W. H. Campbell, rector of St. Paul's church, Charleston. Bishop-elect Capers and Mr. Campbell, are the only clergymen of this Church who have received this degree from this college.

Mrs. Peter A. Porter, of Buffalo, New York, who died recently, left $3,000 to be devoted to work among the colored people, particularly among those in South Carolina, whom she has generously aided in times past.

The Rev. R. P. Eubanks, missionary among the colored people in Columbia, has been appointed by the Board of Missions to take charge of St. Luke's church, Newberg.

Olympia

John Adams Paddock, D.D., Bishop

SEATTLE.—The third anniversary of the rectorship of St. Mark's church, the Rev. D. C. Garrett, rector, occurred July 2nd. The summary of statistics, financial and otherwise, for the three years' work, is as follows: Baptisms, 136; confirmed, 133; net increase of communicants over all losses, 208, present number, 402; marriages, 53; burials, 63. Financially the record has been most gratifying. The total receipts for three years have been $31,894 78. Of this there has been expended for current expenses, $14,628; repairs and improvements (including three additions, guild room, new pews and choir stalls, painting church, etc.), $3,024.45; other objects (new organ, piano, building rectory, interest on debt, taxes, insurance, vestments, etc.), $8,157.20; payment of debts, $3,768; Sunday schools, $644.10; missions, jurisdictional, domestic and foreign, and convocation fund, $730.55.

Interesting Relics in a Church

St. Andrew's-by-the-Sea, as it is known in the Convention Journal, or St. Andrew's Dune church, according to its corporate title, in Southampton, Long Island diocese, has many interesting particulars connected with it which are not generally known. Its corporate title brings to mind the ancient English town of Dunkirk, which took its name from a church on the Dunes. This Long Island parish was organized in 1879

by a few of the summer residents, under the free church law of the State, with trustees and not a vestry. Its building has an unusual history. The nave was the original life-saving station erected by the United States government in 1851, and sold in 1879 to Dr. T. Gaillard Thomas upon the completion of a new one by the government. It then stood on the east shore of Town Pond. On the proposal to organize a church on the beach, the building was given to the congregation, removed to its present site, and placed on land set apart for the purpose by the late C. Wyllys Betts, who had purchased the land at the south end of the Pond. The transepts and chancel were subsequently added and the nave was widened, so that the building, which now seats about 325 persons, has more than three times its original capacity. In view of the increasing attendance, the trustees are proposing a still further enlargement, without, however, materially altering the present attractive character of the building. Many objects of historical interest are embodied in this quaint edifice. Crowning the posts which support the four corners of the belfry roof are four curious carved heads of English oak—an angel, an abbot, a friar, and a devil. These heads are part of the original structure of Blythebourne church, Suffolk, England, built in 1442. At the restoration of that edifice in 1882, under the patronage of Sir John Blois, Bart., these ancient heads were presented to St. Andrew's Dune church, in recognition of the kindly services given in aid of the restoration fund of the English church by a former trustee, Wyllys Betts. In the chancel the credence is supported by a stone column and a base which formerly adorned one of the doorways of old Netley Abbey, founded by Henry the Second at Southampton in 1219, an interesting relic of the church of old Southampton, in the chapel of its newer namesake in America. Of the Communion vessels, the chalice is of Florentine manufacture, of date about 1550, and is adorned with enamels (now much defaced) and an inscribed panel which seems to bear the name of Angelo Nanis, who was an abbot of Vajano, near Florence, at about that period. The paten is a curious piece of Irish silver, dated 1684, and engraved with armorial bearings which may be those of the noble family of Waterford. The lectern Bible and a Prayer Book were printed in the reign of Charles I., the latter containing petitions for "our made sovereign, Lord Charles," and his queen, "Henrietta Maria." The church also has some local memorials which deserve notice. A fine tablet, in the style of the seventeenth century, commemorates the 250th anniversary of the foundation of Southampton (which was effected in June, 1640) and records the names of the founders of the town and gives an extract from their declaration of principles. Memorial windows preserve in affectionate remembrance C. Wyllys Betts, Mrs. Henry E. Howland, Mrs. Mary E. Holbrook, Miss de Luse, the children of Dr. H. Holbrook Curtis, and two grand-children of Mr. George R. Schieffelin, the children of his daughters, Mrs. Ismay and Mrs. Trevor. A beautiful brass altar cross is a gift of loving friends of little Jay Schieffelin. Many of the most noted preachers of the Church and several bishops have officiated here. During the present season the Rev. Dr. W. W. Battershall, of St. Peter's, Albany, will conduct the services, and in September the Rev. Dr. W. S. Rainsford, of St. George's, New York.

Letters to the Editor

THE CONSECRATION OF BISHOPS

To the Editor of the Living Church:

It is pleasant to observe, of late, a general recognition of the propriety of conforming to the good old custom (obligatory, indeed, in the Mother Church), that bishops should be consecrated on a holy day.

We are glad, therefore, though not surprised, to note the festival of St. James selected as the time for the consecration of Dr. Gailor of Tennessee. We hope the rumor that so important a function as the consecration of the Bishop-elect of Massachusetts is to be held on an ordinary week-day, about exactly midway between the two great festivals of "St. Michael and All Angels" and of "St. Luke", is without foundation. This would show, it seems to us, a want of appreciation of the ecclesiastical "fitness of th ings," for which we cannot believe the late dean of the Episcopal Theological School at Cambridge to be responsible. P.

A CORRECTION.

To the Editor of The Living Church

In to-day's issue I noticed a letter from an esteemed correspondent in which this passage occurs: "If Roman Confirmation is to be freely allowed, we will not deny the same privilege to the Greek Church. But if we recognize a Confirmation by priests, it must be because the grace belongs to the priesthood to bestow, and no good reason can be urged why our priests should not freely confirm their own parishioners, and what a revolution would not this cause in our ideas of a diocesan episcopate."

This is a mistake. No Greek priest ever did, or ever could, confirm a parishioner, any more than our deacons celebrate the Holy Eucharist. But from time immemorial it has been the use of Oriental Churches for the Bishops to consecrate the Chrism, which forms the material of Confirmation, by the laying on of their hands. This Chrism is then distributed to all the priests, and by them administered in Confirmation just as our deacons administer the consecrated Elements (usually the Cup) to the communicants. A Greek priest, who tried to confirm without the Bishop's Chrism, would be promptly excommunicated. A similar power is extended to some priests in the Roman Church, notably the Abbot of Monte Casino. J. ANKETELL.

July 15, 1893.

THE ORIGIN AND REASON FOR A CUSTOM

To the Editor of The Living Church

I understand from your assertion that "the argument" in regard to the use of the Lord's Prayer in the Ante-Communion service is closed. Will you do me the favor to insert this "statement" of Professor Stokes in regard to its origin and the reason for continuing the practice of repeating by the priest alone. I had not seen this statement when I wrote last. Dr. Stokes is vicar of All Saints', Black Rock, and professor of ecclesiastical history in the University of Dublin. I quote from his work on the Acts of the Apostles, Vol. II, p. 335. In speaking of this practice in the English Church he says: "It is simply a survival of the practice before the Reformation, handed down by tradition to the present time and over-riding a positive and written law. In the days before the Reformation or in the Roman Catholic Church of the present day, the opening Dominical or Lord's Prayer in the Mass is said by the priest alone."

W. D. WILSON.

CORRECT USAGE OF TERMS

To the Editor of The Living Church

We often read and hear about "associate" and "assistant rectors," and "coadjutor bishops," and an "episcopate fund." In the State of New York, no such thing as the two first named can exist in general. Our statute law, the organic law under which all our incorporated parishes have their being, provides for rectors, one rector for a parish, but not for associate rectors—two or more priests associated together as joint rector.

Says Humphrey, in "The Law of the Church": "There can be but one rector; . . . the term 'assistant rector' is unknown to the common law, although in one single instance *sui generis* it appears in a legislative enactment. . . . There cannot be two chiefs, either in the family or in that larger family which we call the Church."

A rector can have an assistant minister or curate, or any number of them, of his own appointing, but not an "associate rector" or an "assistant rector." A parish can have but one head. Both the general canon of 1808 and the statutory enactment of the Empire State are against this misusage.

Let us employ terms in the common acceptation of their meaning, and use such words as are "understanded of the people." When we speak of assistant bishops, why not say that, instead of wrapping up our meaning in the term "coadjutor bishop," an uncommon word, not comprehended by common folk? And when money is being raised in parishes for a bishop's salary, why not say that that is what it is for, instead of disguising it under the name of "episcopate fund," which, to the average worshipper, means for the support of the Episcopal Church generally?

True, the Church has a nomenclature of its own, both extensive and useful, and when the initiated are addressing each other, technicalities are in order. But our dealing is very largely with the many who do not know all these fine things, and there are more like that in our most intelligent congregations than some of us realize, and to confuse them with such a Babel is not right in this case, and a misuse of terms, never. If we would educate them by employing learned words, let us begin by giving definitions.

A. A. BROCKWAY,

Syracuse, N. Y.

USE OF THE WORD "SACRAMENT"

To the Editor of The Living Church

Loyalty to the Prayer Book is our only hope of safety in these disturbed times; for without such loyalty, there can be no unity, and if no unity, then necessarily there will and must be disintegration with all its baneful effects. Some, indeed, argue that liberty of thought should be encouraged; with such we heartily agree; but such liberty cannot extend itself to an explaining away or open defiance of accepted and authorized standards and formularies. There are those who object to the word altar, as used for the Holy Table, and yet that word is fully established in this use by the Church. Others would apply the word or name, Sacrament, to certain ordinances (five in number) in direct opposition to the Catechism and Articles, and of such we would especially speak.

The question in the Catechism is simply this: "How many Sacraments hath Christ ordained in His Church?" and the answer is: "Two only, as generally necessary," etc. Now, if there are any minor Sacraments, here it seems is the place for them to be noted, so that the child may be properly instructed. Again, the twenty-fifth Article says that "There are two Sacraments," etc., and it is only by very adroit means that the Article can even be given the pretense of teaching more. But passing all this, for we are sufficiently acquainted with the arguments which are adduced in support of this Article's teaching more, we beg to call attention to one part of it, and it is the following: "For . . . they (the five ordinances) have not any visible sign or ceremony ordained of God." This to any reasonable and honest man must be enough as to the teaching of the Prayer Book. In the Catechism we are told that the word Sacrament means "an outward and visible sign . . . ordained by Christ Himself;" in the Article we learn that the five ordinances have not any such signs so ordained, and hence the only thing for us to conclude is that according to the Prayer Book the word Sacrament cannot be used in connection with the said five ordinances. This plain truth was admitted by what would be called in these days, a Catholic bishop, when appealed to by the present writer; though, said the bishop, "we might say sacramental rites." As to right or wrong of this term, we are not at present concerned. Nor do we necessarily object to the five so-called sacraments themselves; but only to the word being so applied, as it is diametrically opposed to the Prayer Book.

In conclusion, let it be known that such as would oppose the Prayer Book in one thing, the subject of the Sacraments for instance, are the strength and support of men who would, if they could, explain away the Catholic creeds and other vital parts of our holy religion. Our safety is only to be found in loyalty. MARTIN DAMER.

Macon, Ga.

WHAT ARE WE COMING TO?

To the Editor of The Living Church

Attending services this morning in one of the oldest parishes in the diocese, I heard the preacher, who is rector of the parish, having made the invocation, and announced his text: "O send out Thy light and Thy truth," etc., proceed with his instruction. The following are a few salient points, which give a fair idea of the whole:

"What is truth?" said the preacher. "It is a proper question; men should be asking it. You take your Bibles and read them or hear them read, and you are bound to ask, what is truth? What, out of all the book contains, is really true?

"Our Lord tells us this when He says: 'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me.'

"There was a time when the Church burned a man who would ask what is truth, or have any doubts. But that wouldn't be allowed now; to doubt shows some strength and manliness—to take away all doubts, all temptation, pain, and sin, would make the Christian life so easy that we would become effeminate.

"It is good for men to doubt; it makes them study and read; and every book or novel or magazine or newspaper, no matter what it is, is food for you; it gives you a broader idea of human nature, and you are studying man. Some people say that you must believe every word in the Bible, it is God's only revelation to man. I don't think so; all nature is a revelation of God, and man is part of it, and we should study all to know what is truth. There are some who would make you believe that there is a fast-bound faith that you must have to be a Christian; the Church don't do anything of the kind. She asks very little of those whom she asks to join her (so to speak). She says: 'Do you want to live a good life, a moral life? Do you believe the Articles of the Apostles' Creed?' That's all; and every one can do that much. 'I believe in God the Father Almighty;' one man may have an idea of God as having hands and feet and a person like us; another, that God is a pure spirit; the Church don't ask you about that, you can do as you please about that (!!) There are some who will say that you must bow this way or kneel that way, just as they do, or you won't be saved; the Church don't do any such thing, etc."

Here we left, we had enough.

On enquiry, we found the youth had been in orders one year, was ordained deacon in 1892, and advanced to the priesthood before his year was up. We had recollections of one who for fifteen years taught in that same church, where occasionally we sat as learner when, as now, a temporary sojourner in the town, but such teaching never passed his lips, and we are inclined to think he would have publicly rebuked such teaching had he been there to hear it.

If the boys in the ministry are going on with this work—and the boys seem to be at the helm just now—it well becomes the men to ask not what, but where, is the truth of the Scriptures and fathers and the faith of the Catholic Church.

VERAX.

July 9, 1893.

TEACHING VERSUS VOWS

To the Editor of the Living Church:

In a volume of sermons entitled "Christianity between Sundays," by a distinguished presbyter of the Church, in a sermon entitled "The brethren and the brotherhood," the author says: "The New Testament takes but little account of institutions. So indefinite is the New Testament record of the discipline, the worship, and the government of the apostolic company of Christians, that the Romanist, the Episcopalian, the Presbyterian, the Baptist, can each say: 'My way is the old way,' and each one can support his claim by excellent arguments out of the same Scriptures. The tru

is that nobody knows what the old way was. It is as lost as the old table and the old chairs in the upper room in which the Church began. Just how St. Paul set things in order at Corinth no man can say. Probably St. Paul was guided on that occasion and on most other occasions by the principle of opportunism. He did what the opportunity demanded." There are more opinions of like nature in the volume referred to above.

Now the above statement is written and published by a presbyter of our Church, who has twice in the most solemn way proclaimed his acceptance of the doctrine, discipline, and worship of the Protestant Episcopal Church, and his determination to teach nothing inconsistent with the same. What "the truth is" upon that portion of "the old way" which embraces the orders, ministry, and government of the Church and of "this Church," is evidently set forth by our Church herself not as a theory but as a historical fact. The writer I am criticising asserts that "nobody knows what the old way was." The Church, on the contrary, in the preface to the Ordinal, distinctly asserts that "*It is evident unto all men* diligently reading holy Scripture and ancient authors, that *from the Apostles' time* there have been three orders of ministers in Christ's Church: bishops, priests, and deacons," etc. (The italics are in all cases mine.)

Now may I inquire for information how the writer can reconcile his avowed understanding of the New Testament with the preface to the Ordinal and with his solemn vow to "give you (his) faithful diligence always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God; so that you (he) may teach the people committed to your (his) cure and charge with all diligence to keep and observe the same?"

T.

OUR NEGLECT OF THE SWEDES

To the Editor of the Living Church:

From your editorial in June 17th issue, I quote: "Swedish Churchmen coming to this country belong to us, and it is only by misunderstanding that they are led to join themselves to bodies calling themselves 'Lutheran' but very far removed from the Church of Sweden in liturgical use and ecclesiastical principles."

This, in substance, I have been saying and protesting for more than twenty years, having had my attention drawn to the subject by family relations, etc. I have written hundreds of letters on this subject to bishops, priests, and laymen, besides not a few epistles to the (most dignified of all!) editors of our Church journals. From many English prelates, from three American bishops, from one American Church journal editor only, have I received any kindly or sympathetic reply. The only Church journal editor that has printed any of my letters on the subject is the one I am now addressing.

I have protested for nearly a quarter of a century, I do now insist on the truth of what you have stated, and I do say that the failure to receive and 'house' the great mass of the Swedish immigration to this country in our Episcopal Church, is due to neglect on the part of those properly in authority in the Church in this country, and the apparently effective sneering of some able ministers at the proposition to organize (long ago) for the reception and guidance and introductory care of these immigrants, by Church officers and societies.

I hope that there is a wakening up on this subject. I know what has been done in the direction indicated, and how great a hurrah has been made over the very little that has been done, well done so far as it went, by some few bishops and consuls, but it is amazing how small the service toward the end in view, when the light labor and the surely ensuing great accessions are duly considered.

I say that nine-tenths of the members of the Swedish Church that emigrate direct from Sweden to America could be gathered into the fold of the American Church, by means of a systematic arrangement between the bishops of the two countries, aided by proper lay organizations. It is not necessary to lay oneself liable to the charge of moving heaven and earth to gain proselytes. I had almost said that in many instances to my knowledge these children nurtured in an Episcopal Church in Europe had been spurned from the doors of the sister organization in the United States.

I feel such a profound sentiment of gratitude for your printing the editorial sentence quoted that I cannot forbear from intruding upon you with this long and hastily written communication. I have not quite recovered from the soreness I felt when I first read a reply to one of my statements and appeals on this subject; a reply from a noted D.D., in our Church: "What difference does it make? The Lutherans, Methodists, and Baptists preach Christ crucified as faithfully as we do, if not with greater soul-saving efficacy."

C. A. S.

San Francisco, June 21, 1893.

THE RE-CONFIRMATION OF ROMAN CATHOLICS

To the Editor of The Living Church

In your issue of July 15th, a correspondent writes upon the question whether converts from Rome should be re-confirmed. As this is a most important subject, and its correct determination depends upon the validity of Roman Confirmations, I would ask you to reprint the enclosed article of mine, which was published in *The Churchman*, and in substance in *The Guardian*, early in 1891. If I am not mistaken, this article proves the validity of Roman Confirmations, and therefore the correctness of Bishop Nicholson's advice to his own clergy, in his diocesan paper. Of course he could give no directions to Dr. Morrison, or to other dioceses.

Your correspondent seems to be in error in supposing that the bishop has no responsibility as to whom he shall confirm. If he will refer to the present English Prayer Book, he will find that immediately following the rubric he quotes at the end of the Catechism, as to the duty of the minister of every parish, it is added: "And, if the bishop approve of them, he shall confirm them in manner following." This direction has unfortunately not been retained in our Book, following in that particular the Proposed Book of 1786, but I hope Dr. Morrison does not think that omission, in this case, is prohibition, for he will remember "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." In the earlier English Prayer Books from 1549 to 1604, and before 1662, when the clause about the bishop's approval was added, the bishop was rather expected to examine the children himself, for one of the rubrics reads as follows: "And who can answer to such questions of this short catechism, as the bishop (or such as he shall appoint) shall by his discretion appose them in."

Confirmation by a priest, in the Eastern and Western Church, was only performed by means of oil consecrated by a bishop, and with the laying of the hand on the head while applying the oil. I think it will be generally granted that prayer and the laying on of hands by the bishop, after Scripture example, are the only things which are really essential to Confirmation. The renewal of baptismal promises with the open confession of Christ, however important or desirable it be, was not ordered in the first reformed Prayer Books of our mother Church of England in 1549, 1552, 1559, or 1604, and was only added at the last revision in England in 1662, and the signing of the cross upon the forehead, however edifying and ancient it be, which was ordered in 1549, but has not been obligatory with us since 1552, are neither of them absolutely necessary to a valid Confirmation.

If, as I believe, Roman Catholic bishops are now required by express rubric to lay their hand upon the heads of those to be confirmed, while the forehead is being signed with the Chrism, and hence their Confirmation is valid and sufficient, then, in accordance with ancient custom, Confirmation by our bishops ought not to be repeated. I need scarcely add that the symbolical tap upon the cheek, *after* the Confirmation—in token that the Christian soldier, who has then put on his full spiritual armor, should learn to endure hardness—is not, in any respect, the laying on of hands to which I have referred. The true imposition of hands is made in act of Confirmation, together with the consignation as happily preserved in the Roman Church.

As there is "one baptism for the remission of sins," and this Church directs in one of her rubrics that "if the minister shall find, by the answers of such as bring the child, that all things were done as they ought to be, then shall he not christen the child again:" and as another rubric orders: "And let them not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again;" and thus valid Baptism is never to be repeated, so Confirmation—since it is in some sense a completion and perfection of Baptism, and in the most ancient times was administered immediately after Baptism—when once it is validly performed, should, like Baptism, never be repeated. And this, I take it, has always been the custom of the Holy Catholic Church throughout the world.

FREDERICK GIBSON.

Baltimore, July 18, 1893.

The article above referred to is as follows:

There have been several interesting letters in the English *Guardian* recently on this important subject, but the writers thereon seem to have overlooked the fact that, whatever may have been the usage of Roman Catholic bishops 200 years ago, yet now they are required by rubric, in signing the forehead with thumb, in Confirmation, to lay the right hand at the same time upon the head of the person to be confirmed.

In proof of this statement, I would refer to the later editions of the Roman Pontifical, and in particular to the 8vo edition, *editio typica*, *Ratisbonæ*, *Neo-Eboraci*, *et Cincinnati*, 1888—which follows the edition, *Romæ*, 1848, of Benedict XIV.'s Pontifical of 1752—for in the new office *Confirmatio uni tantum conferenda* (Appendix, or Fourth Part, p. 63), the laying-on of the hand upon the head is expressly ordered, at the same time that the forehead is signed with the thumb, as follows:

N. signo te signo crucis: et dum hoc dicit, imposita eadem manu dextera super caput confirmandi, producit pollice signum crucis in frontem illius.

This new explanatory clause, *imposita eadem manu dextera super caput confirmandi*, points out the only correct way of signing the cross upon the forehead with the thumb, in Baptism, Confirmation, and the blessing of an individual in sickness or health, while, at the same time, the other fingers with the hand are laid upon the head of the person to be blessed. It would seem, therefore, that it is as unnecessary and incorrect for English or American bishops to re-confirm Roman Catholics, as it would be to re-baptize those validly baptized.

Some of our bishops have probably been misled by examining only the ordinary office, *De Confirmandis*, at the beginning of the Roman Pontifical, where, unfortunately, this express direction is not given, though it may be understood as included in the old rubric, and would now always be carried out in practice by their bishops.

For further proof, and as a partial history of this new explanatory addition to the old rubric, I would refer to Catalani (Pontif. Roman. *Commentariis illustratum*, 1738), on Confirmation in the Roman Church, as follows:

Forsan non abs re erit commendatio ritus a benedicto XIII. [1724-1730] præscripti in actu chrismationis, Scilicet ut Episcopus, crucis signum in fronte confirmandi efformando cum sacro chrismate, dextram qua signat super caput ejusdem imponat, unico actu impressionem sacri olei cum manus impositione conjungens. Licet enim illa rubrica in recentibus Pontificalis Romani editionibus non admissa fuerit, ob reverentiam textus liturgici, cujus teneri non leviter addendum est, attamen hæc praxis, quæ nullo modo litteræ Pontificalis adversatur, fautorem et assertorem habet Pontificem maximum in sacris ritibus versatissimum, qui illam auctoritate apostolica confirmavit, in quodam extracto Pontificalis Romani, typis vulgato et mandato sanctissimi Romæ, anno 1725.

In a Roman Pontifical of Leo X.'s, Venetiis, 1520, in the Whittingham Library, Baltimore, the use of that age (N. B., before the ritual books of either England or Rome were reformed), is clearly proved by a print therein, which represents the bishop as in the act of the signing, and with the rest of his hand manifestly placed upon the head of the child to be confirmed. Your readers will remember that the rubric in 1549, in Edward VI.'s first Prayer Book, was most express with respect to the consignation, and to the imposition of the hand: "Then the bishop shall cross them on the forehead, and lay his hand upon their head, saying: "N. I sign thee with the sign of the cross, and lay my hand upon thee, In the name, etc., Amen!"

The signing was omitted in 1552, but it was not prohibited then or since. On this, Blunt says:

"It is probable that the sign of the cross was still used by our bishops, for its use is defended as if it were a well-known custom in a sermon by Edward Boughen, chaplain to Howson, Bishop of Oxford. This sermon was preached at the Bishop's first visitation, on Sept. 27, 1619, Confirmations at that time being part of the episcopal visitation. Boughen's words are as follows:

"The cross, therefore, upon this or like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer set forth and allowed in Edward VI.'s reign. And I find it not at any time revoked; but it is left, as it seems, to the bishop's discretion to use or not to use the cross in Confirmation."

"No doubt this represents the feeling of many who were occupied at various times with the revision of the Prayer Book. It might be desirable to omit the mention of many things for the sake of relieving the consciences of persons to whom they were a burden; but such omission was not necessarily to bind those in whose eyes the things omitted were precious, to a total disuse of primitive and holy ceremonies. Charity towards those who disliked ceremonies was not intended to exclude charity towards those who loved them; and the Prayer Book thus represented in many places the minimum of ceremonial usage customary in the Church of England, but left the maximum to be sought from tradition. As for the sign of the cross itself, the time seems to have passed away when any justification of its use in divine service needs to be given to educated and religious persons."

The placing of both hands upon the head is not essential in Confirmation, for the custom from the first has rather been to put only the right hand on the head of each person. Thus in the Sacramentary of Gregory (A. D. 590) the form is as follows:

Pontifex . . . levata manu sua super capita omnium dicit. Omnipotens sempiterne Deus, qui regenerare dignatus est. . . . [As in the Prayer preceding the laying-on of hands in our Office.]

Et interrogantibus diaconibus nomina singulorum, pontifex tincto pollice in chrismate, facit crucem in fronte unius, similiter per omnes singillatim. [Menard's Sac. Greg. 73.]

The rubric in the English Prayer Book has always read, in all its revisions: "The bishop shall lay his hand upon the head of every one (or child) severally, saying."

And "hand," in the singular, is the reading of the first edition of the American Prayer Book in 1790 and 1791. In the Standard edition of 1793, "hands" was printed, but whether by direct order of convention, of which there is no record, or by a typographical error, is not known. There are, indeed, very many misprints in the edition of 1793, and in an edition of the American Prayer Book published in Baltimore, in 1815, twenty two years later, with Bishop Claggett's certificate, "Croom, March 15, 1815," "hand" is again given in this rubric. It is probable, therefore, that this Church does not intend to depart from the custom of the Church of England, and of the early Church, in this particular, and that American bishops may rightly lay either their right hand, or both hands, upon the head of the person to be confirmed.

FREDERICK GIBSON.

Baltimore.

The Living Church

Chicago, July 29, 1893

Rev. C. W. Leffingwell, Editor

WHEN the Archdeacon of London was asked lately whether there was an adequate supply of men for the ministry, he replied; "I think it is equal to the demand." He thus applies to spiritual affairs the heartless principles of political economy. It has been well asked: "What demand was there in Christ's day for the twelve Apostles? Who demanded Saul of Tarsus for an apostle? What heathen nation demands ministers?" Such questions at once expose the fallacy of the archdeacon's reply. The world would have waited long for the Gospel if the Church from the first had acted merely upon the laws which govern the material transactions of the selfish world. In the highest sense the demand for the ministry of Christ's religion is without limit. It exists wherever there is poverty and wrong and sin and sorrow, wherever there is wealth and selfishness and oppression. A statement like that of the archdeacon is unworthy of a high ecclesiastic of the city of London, whose very office gives him unrivalled opportunities for knowing the religious needs of that vast population and the fearful inadequacy of the means which are now at work to bring home to perishing souls the regenerating forces and the tender consolations of our holy religion.

THE perversion of the Rev. Henry A. Adams to the Roman obedience has furnished a midsummer sensation for the newspapers and has attracted much attention. The rarity of such changes from our Communion makes every occurrence of the kind notable. In a letter to his friends, Mr. Adams gives the reasons, or at least suggests the provocations, that led him to renounce the ministry, and to flee from the "babel of uncertainty," as he characterizes the condition of things in the Episcopal Church. This condition, he says, from his "remotest boyhood" was a shame to him. It is a thousand times a pity that one having such convictions should take the awful vows of ordination, only to renounce them after some "bitter experience" of our parish system, that "stupendous and ridiculous monstrosity," as Mr. Adams calls it. The system may be wrong, but that has nothing to do with the merits of the question. The Anglican Church is to be judged by her record and standard, not by the doings of officious vestrymen, nor by the diversity of individual opinions and practices. We sympathize with Mr. Adams and with all honest souls afflicted with doubt, and would not speed the parting guest with a harsh word. It is possible that he will find, as some others have found, that uncertainties and abuses and tyrannies exist inside the charmed circle where "infallibility" is enthroned. If so, he may well say, "the bitterness of all has come."

"Guide to Knowledge of God"*

By the introduction of this great work of Pere Gratry to English readers the Algers have done an important service to the religious world. French theologians, from the age of Fenelon and Bossuet down to the present time, have produced much that is destined to be a "possession forever." Mr. Alger, who, we believe, is neither a Churchman nor a Roman Catholic, concludes his able introduction as follows: [The present work] "unveils a mine of matchless worth, hidden, for the most part, from the Protestant world by ignorance and prejudice. The central part of the divine wisdom of the Catholic Church, the speculative insight cumulatively developed in a broadening and brightening river of tradition by its peerless thinkers and saints through so many centuries, is here freely offered to all who are able to understand it and willing to receive it."

The work is a "study of the chief Theodicies" from Plato down to Bossuet and Leibnitz. It vindicates the powers and rights of reason while it insists that the intellectual movement towards infinity cannot take place without the corresponding moral movement. The author's contention is that the existence of God is proved by the logic of invention, and that the process is as sure as geometry, to which it is applied under the name of the infinitesimal calculus. This was strongly asserted by Leibnitz, the inventor of this mathematical process, as well as by Descartes in language familiar to all students of philosophy. Gratry shows that the true method is that which was first used by Plato. His dialectic process actually ends in God, the infinite. "It is the process which advances, starting from this visible world, to the idea of Being itself—Goodness itself—absolute Being and Goodness." It is the method of induction, and it would seem certain that in human philosophy and natural religion this is in fact the only process by which new and higher truths can be discovered. It is a process from the lower to the higher, from the particular to the universal. "It advances from its point of departure to a universal principle which is not contained in it." The result is something more than the aggregation of particulars, it is distinctly a higher truth which illuminates the mind and prepares it for new victories in the realm of truth and knowledge. It is a case in which the mathematical axiom, "the whole is equal to the sum of its parts," does not hold good, for here the whole, that is, the general principle or law or truth arrived at, is something greater than the sum of its parts.

It is otherwise with the deductive or syllogistic method of Aristotle. Here we begin with the principle and derive from it simply all that is contained in it. But this method does not lead to the discovery of new truth, since by means of it we cannot rise above the principle accepted or assumed as a starting point. It is a process by which we descend through inference to all which that principle touches and includes. This process has its place in science, but it is not the primary place. The great discoveries in science are arrived at through induction. Afterward the deductive method is applied in order to ascertain all the consequences of the truth which has been discovered. It follows that if it is possible for man to arrive at a knowledge of God through his natural powers, it must be through the first of these methods. Gratry is therefore right in criticizing the Aristotelic method of demonstrating the existence of God, by showing that in his premises are already contained the chief points to be proved.

In revealed religion it is otherwise. Here the great starting points are not discovered by reason, but revealed by Almighty God, and the Christian proceeds by the deductive process to trace all their consequences. Thus it is that the Faith being once for all delivered, cannot receive addition, but only definition. The process of councils and theologians is that of inference, drawing out of the original postulates all that they contain. It has perhaps not been sufficiently recognized that the methods applicable in the two spheres of natural and revealed religion are distinct. When the syllogistic process has been employed in science, the result has been without fruit, and unnecessary discredit has been brought upon the method itself. On the other hand, to insist upon the inductive method in the realm of revelation is, in the end, to deny revelation itself. It is the fault of rationalism.

But Pere Gratry is concerned with natural religion and philosophy. He deals with the great thinkers of every age, not as pagans or as Christian theologians, but as seekers after God. With fascinating clearness and beauty he follows the history of the search and its attainment from Plato to Aristotle, St. Augustine, St. Anselm, St. Thomas, Descartes, Pascal, Malebranche, Fenelon, Petan, Thomassin, Bossuet, and Leibnitz. Profound as the subject is, the reader hardly perceives its difficulty in a writer who knows how to clothe his thought in such pure and charming language. Such a book is worth many of the common works on philosophy, and is well calculated to impart a love of that study to minds which would ordinarily be repelled by the difficulties which present themselves at the very threshold. It is in the best sense a study of the history of philosophy, for, as Gratry remarks, "we know a philosopher by his theodicy. The theodicy of a writer contains his method, implies his logic and his ethics, is his system of metaphysics and his theory of ideas also, therefore his psychology. In this sense all philosophy may be found in the theodicy." To any thoughtful man of education this book will prove an admirable antidote to the atheistic tendencies of the age; and we can imagine no greater boon to the university student about to be immersed in the mists of German thought, than that he should be led at the outset to peruse a work like this.

*"Guide to Knowledge of God," By A. Gratry, Professor of Moral Theology at the Sorbonne. Translated by Abby Langdon Alger. With an Introduction by Wm R Alger. Boston: Roberts Bros. Price, $3.

The Church of England and the Poor

At the May meeting in Albert Hall, the Bishop of London, who was enthusiastically welcomed, said: "It is my duty on this occasion to put a little emphasis on a characteristic of the Church of England which has been alluded to by various other speakers, but which it is thought better should be taken by itself for a few minutes, as being one of those marks by which the true Church of Christ must always be known—that is the care which the Church bestows upon the poor. (Cheers) In pleading the cause of the Church of England, we plead the cause of the poor. We maintain that to rob the Church of her property, is really to rob the poor of their bread. (Cheers.) We maintain that it is upon the poor that the loss will most heavily fall. Other parts of the community—those who have property of their own—can, no doubt, in a very brief time supply what is needed for their own spiritual purposes; but what shall restore to the poor that which is their inheritance from past centuries, the provision which our ancestors have made that the poor should have the Gospel preached to them? (Loud cheers.) It is no matter of favor when a clergyman of a parish comes to visit a poor man in his flock; it is no matter of condescension if, when he hears that a poor man is sick, he goes immediately to his bedside, and there speaks to him, and there prays for him, and there tries to put before him the love of God, and the message of his Redeemer. It is no matter of favor when he thus discharges his duty. The poor man had a right to his services—(loud cheers)—the poor man can call upon him and insist upon his coming; and it is the duty of the bishop, as the ruler of the diocese, to see that this work, as far as he can secure it, shall be fully and thoroughly done. (Cheers.) And who is it that can really measure the unseen but incessant services that the Church is thus rendering to the ignorant and needy! There is no chronicle of all this work. There is nothing to tell the nation at large that this is being done with steady perseverance, with quiet and earnest conviction, with devotion of heart and soul. And yet we who have the charge of this know by personal experience how the clergy, day after day, week after week, are still continuing to do for the poor man at such a time what is indeed the greatest blessing that can be bestowed upon him—what he himself often feels to be the most wonderful solace and support in the hour when the sinking frame can hardly maintain the power of thought, or the power of feeling, or rise up in prayer to God. Who can measure this work, and who can measure its value? I have been the Bishop of a country diocese, and have watched over it for year after year, doing my best, here and there, to warn my brethren in the ministry when it seemed to me that the work was not done as thoroughly as it should be, and also doing my best to encourage those who quietly lived in the discharge of such duties, and thought nothing of themselves for doing what they were bound to do

(Cheers.) And I can testify how marvelously extensive is its range and how steady and persistent is its continuity. I can testify from personal knowledge that if indeed the Church were taken away from this country, those who would suffer would be those who would not be able to complain—the voiceless number who know not how to make their sorrows known, who are dumb, and, because they are dumb, cannot demand from the State that which the State would have taken away. (Cheers.) As it is in the parish, so it is in the school, so it is in the provision for the teaching of the young. I have known something of the elementary education of this country, and I know that among all the different providers of that education there is no body that can stand by the side of the Church for steady, quiet, progressive labor; there is no other body whose schools have been from the beginning so steadily moving forward in the course of true improvement. I can remember what they were fifty years ago. I can remember how the clergy bestowed themselves, without making much fuss or noise about it, upon the task which they looked upon as imposed by the Church, in the name of God, upon themselves as the ministers of His Church. I came from the country to the great diocese of London, and I see the same things written broad on the work of the Church wherever I turn. I see a body of men who know the condition of the poor as no other body of men know it. (Cheers.) I see how in all the various crises that we pass through in this great metropolis, if there are any who are able to tell you what the poor are suffering, and what is their true condition; if there are any who really know how to distinguish between those who are truly needy and those who pretend to be so; if there are any, when it is a question of what shall be done, who know most about the matter, it is the clergy of this diocese. (Cheers.) The parochial clergy of London are perpetually engaged in what is so difficult a task. I see them dealing with their numerous burdens in a way that perpetually arouses my astonishment at their success and at their perseverance; and I know that if you were to take away the Church from among the benificent institutions of this great place, the loss to the poor would be something that could not be calculated in money, something that passes the bounds of any ordinary human estimate; and that the State which had thus robbed the poor of their truest and most devoted friends, would never, never be able to supply the vacancy which it had thus created."

The World's Fair

BY THE BISHOP OF SPRINGFIELD

The years of many now living measure the history of Chicago. What we mean is this, that we have thousands of men and women among us to-day in health and strength of body and mind, who were born when Chicago was less than a village, it was a fort with a few houses around it, and the locality was so forbidding a place for man's habitation that there seemed little prospect of increase.

An aged man, who died within four years, told us that he came as an adventurer to seek his fortune, to Fort Dearborn about 1830, and there was so little to attract and so much to discourage settlement that he left in a few days for a home in Michigan. The old fort was, he said, undergoing repairs with a view to convert it into a tavern for boatmen. The population did not amount to three hundred. The mud was appalling, the accommodations were wretched, far worse than Horace's inn afforded on his way to Brundisium.

Sixty-three years have sped, and our little hamlet buried in the mud has become a mighty city, taking rank among the largest in the world. Behind London, Paris, Berlin, and even New York, Boston, and Philadelphia, are centuries. Back of Chicago are not even three-score years and ten, and yet its p opulation is largely above one million.

In a sense by no means imaginary Chicago, itself is "a world's fair." The world has poured into it her treasures of men and means, and the mighty city displays them as it throbs with life and energy, and push and self-consciousness, and achieves success.

And now there is added to this permanent world's fair a temporary World's Fair which comes to commemorate the revelation of our hemisphere to civilized man four hundred years ago, and tarries for a season and departs.

In this view of its location the World's Fair becomes doubly interesting as a study. It is a World's Fair in a world's fair. The picture and the frame are one. The setting and the jewel are of the same stuff. The fireplace holds the fire and all is ablaze with light and heat and life.

The first impressi onit— is the combined impression, made by the city, intensified by Jackson Parkt—he first impression is profoundly that of man's might and prowess and genius. The city, with its stretch of streets tor miles in all directions, its endless rows of houses, its countless shops, its buildings for commerce, manufactures, trade, and entertainment, rising like towers of Babel to an enormous height, its surface and elevated cars whirling past by cable and electricity, its throngs of people, young and old, coming from every quarter and crowding the thoroughfares, and the colossal railways bringing from far and near every hour their vast supplies of freight and their hundreds of passengers—the great city in itself and its adjuncts exhibits man's might, and then within its bosom, life within life, in Jackson Park, the World's Fair of 1893 presents in an intenser way, because condensed, the same fact, man's might. A comparatively little space, a few acres, hold the trophies of the world's achievements in the many and diversified fields of man's labor. The products of his busy brain and cunning fingers are here gathered from every race and nation. The choicest flowers of human genius in mechanics and fine arts, exquisite skill, culled from the workshops and the galleries of Europe, and Asia, and Australia, are displayed as a garden of romance and delight. It is the world epitomized, condensed, brought to a focus. The impression made by the vast city, and the great Fair in the midst of the vast city, is how wonderful is man. This is inevitable, since it is the surface truth. All can see thus far and all can interpret thus far the meaning of Chicago and its Fair.

We write in order that some at least may go farther, and see a profounder truth, not hidden, but obscured by the glory of the kingdoms of this world. Man is not the ultimate cause of these splendid results, this magnificent display. The raw material, the metal, the wood, the clay, are not his manufacture. He did not generate the gases, nor produce the subtle forces; he found these things and countless other things prepared for his use, and he has not always been quick to find them, and when found, ready to discern their purpose and appropriate them to his service. Electricity for example has always been man's closest and constant companion, in the air he breathes, the ground he treads upon, the clothes he wears, and yet this intimacy of thousands of years has borne no fruit until the present generation has discovered that our mysterious comrade has an untold store of marvellous gifts for us, and has always had them, and we have only as it were to-day been receiving the telegraph, and telephone, and phonograph, and batteries, and cars, and motors, and our benefactor seems scarcely to have begun to bestow upon us the magic presents which he holds in trust for our race.

Surely in this view of our relation to the realm of nature wherein our lot is cast, we ought to be humbled and be helped to take a modest measure of our might, and be prepared to look beneath the surface, and see in the exceeding brilliant display of Chicago and Jackson Park, of a double World's Fair, the ultimate cause, the Creator, our God.

The superficial observer scans the surface, and sees no more, and concludes and exclaims: "Man's might has done all this, how great, how wonderful is man."

The real thinker, who uses his brains, and stops and meditates, is not deceived. He is not dazzled and dazed and bewitched. He recognizes the foundation fact that man is himself a creature, and not the Creator, that he crosses the field of time in a few scores of years and is gone to return no more, that his mind, and faculties, and fingers, which are immediately behind this World's Fair have something behind them which gave them being and planted in them the genius, the energy, and the cunning to invent and discover, and fashion and produce, and that something is God. The thinker is compelled to go down to the bottom truth: how great, how wonderful is God. The heavens and the earth and man are the immediate work of his hands, and reveal His might and majesty and glory, but here before my eyes, says the real thinker, is the city with its aggregate of life and wealth and energy, and the World's Fair with its conspectus of the results of human labor thus far in the spheres of thought and action, its epitome, its condensed volume, telling in brief the story of man's progress hitherto; in these things I see the secondary work of His hands. These things proclaim the greatness of man, but in doing so they proclaim in the most emphatic way the illimitable, the infinite greatness of God. Man occupies the foreground as the agent, wonderful beyond measure in his likeness to his Maker, but behind, above, beneath, within and without, like the atmosphere which pervades the landscape and fills with life everything which breathes, is God, the Creator, the first great Cause. He makes man, and through man He makes Chicago and the World's Fair.

The first impression is, as one looks upon the wondrous scene, how mighty is man. Thus far the superficial go; the profounder and the true impression is how mighty is God. To this conclusion we wish our readers to go, the people of the diocese of Springfield. It will be a wholesome test for each one as he leaves the double fair, Chicago and Jackson Park, to ask himself the question, what is the impression made upon me by what I have seen and heard? Is it a surface impression carrying my mind and heart no further than to recognize human greatness, or is it an overmastering conviction coming up from the depths of life and soul, and inventive genius and constructive skill, that human greatness is swallowed up in the greatness of God "who made man a little lower than the angels to crown him with glory and honor?"

Such a Measure of Abstinence

From *The Catholic Champion*

We have a new Prayer Book, or at least a new revision of the old Prayer Book with liturgical enrichments. Our bishops with singular unanimity in their convention addresses have told us that no longer is there any excuse for the smallest deviation from rubrics and the regular order of the services at last set forth. This is all very well, though we do not quite understand how the new Prayer Book has received any peculiar sanction not accorded the old book. We have never supposed the clergy were at liberty to break the rubrics of the Prayer Book in force a year ago any more than those of this brand new book of 1893.

However, it seems to be agreed on all hands, especially episcopal hands, that we are now and henceforth denied "any further liberty of throwing overboard or taking on board" in connection with the contents of the Prayer Book. One of our most learned and pious bishops uses this language: "I invoke your co-operation in a more scrupulous observance than ever before of its rubrical directions, and of a careful avoidance of those things which the law of the Church does not explicitly authorize." This is good and wholesome teaching,

Now let us turn our attention to a certain law of the Church concerning fasts and other days of fasting, found, as our readers well know, in the first part of the Prayer Book. In the latter category, viz., the Other Days of Fasting, we find specified:

I. The Forty Days of Lent.
II. The Ember Days at the Four Seasons.
III. The three Rogation Days.
IV. All the Fridays in the year.

On these "days of fasting," says the Prayer Book, "The Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." There, dear readers, you have the law of the Church. Now read this, taken from *The Cincinnati Commercial Gazette* of May 27th last.

"A party of gentlemen, distinguished for their learning and through their connection with the Church, sat down to the "Corps-All Dinner," at the Grand Hotel, last evening, given by the Cincinnati Clericus in honor of the Bishops of Ohio and Oklahoma. The particular guests of honor were Bishops Vincent, Leonard, and Brooke, and the occasion was made signally happy by the ceremonies which graced the meal." * * * *

Will our readers believe that all this jollification was on a Friday night, and not only a Friday but an Ember day as well; days on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion? It is fairly heart-sickening. Hundreds of faithful priests who believe in the Prayer Book are trying to teach their people to observe Fridays and Ember days with some measure of abstinence, and lo and behold the newspapers blaze abroad the fact that three bishops and a lot of priests deliberately choose Friday and an Ember day for their banquets and their larks. What

measure of abstinence as this "Corps-All Dinner," we should like to know. Was it suited to extraordinary acts and exercises of devotion? Surely the Church in these days is not so suffering from excess of rigor and asceticism that her chief pastors and teachers should mock at her days of abstinence. We want *more* observance of Fridays and other fasting days, not *less*. If there is good reason for not abstaining from meat, there can be no good reason for not abstaining from banquets, and parties, and festivities.

Personal Mention

Bishop Johnson has been passing summer days at Newport, R.I.

The Rev. Dr. Nevin, of Rome, Italy, has arrived in this country for vacation.

The Rev. Charles H. Lee has accepted a call to Leeds church, Fauquier county, Va.

The address of the Rev. Ernest McGill is changed from Leonardtown, to Sparrow's Point, Md.

The Rev. James Magee Blackwell has taken charge of S. Luke's church, Mechanicsburg, Cumberland county, Penn.

The Rev. W. S. Sayres has become connected with St. John's church, Detroit. Address 43 Columbia st., East.

The Rev. John J. Lloyd entered upon his duties as rector of Grace memorial church, Lynchburg, Va., Sunday, July 9th.

The Rev. F. M. Bacon has taken charge of mission work at Broken Bow, Neb., and should be addressed accordingly.

The Rev. Sven Gertzon has become assistant minister of Christ church, South Amboy, N. J., with special charge of the work at Doane memorial chapel.

The Rev. Charles Martin Niles, M. A., rector of Trinity church, Rutland, Vt., has been honored by St. Stephen's College with the degree of S. T. B.

The Rev. A. A. Morrison, archdeacon of Northern Brooklyn, and rector of St. Matthew's church, sailed for Europe June 24th, where he will spend the summer.

The Rev. D. L. V. Moffett, rector of St. Paul's church, New Whatcom, Washington, having been elected secretary of the missionary jurisdiction of Olympia, requests that all communication, and other matter pertaining to his office, be sent to him at New Whatcom.

The Rev. William P. Tucker has resigned the rectorship of Trinity parish, Pawtucket, R. I., and has accepted the appointment by the Bishop to the office of archdeacon of the diocese, and will enter on its duties on Sep. 1st next. His address is changed to 12 Maynard st., Pawtucket, R. I.

The whereabouts of the Philadelphia clergy are as follows: The Rev. H. A. F. Hoyt, of Oxford, Pa., after visiting Chicago, will proceed further west. The Rev. Snyder B. Simes will visit the World's Fair, and proceed thence to his ranch in Colorado. The Rev. Dr. W. N. McVickar is in Chicago, preaching in St. James' church; on his return he will go to Maine. The Rev. Dr. T. A. Tidball, during the last of July and the entire month of August, goes to Canada, Chicago, and Atlantic City, N. J. The Rev. J. J. J. Moore will be at Chicago and on the St. Lawrence. The Rev. T. S. Rumney, D. D., has returned from Chicago and will remain at home during the remainder of the summer. The Rev. J. W. Kaye has gone to Chicago and the West. The Rev. Dr. Samuel Upjohn is in Chicago. The Rev. Robert Ritchie is in Europe, so also is the Rev. James Alan Montgomery, who will return with a wife. The Rev. Dr. S. E. Appleton has gone to the White Mountains, where also the Rev. Dr. A. B. Atkins will proceed in August. The Rev. J. DeW. Perry is at Bristol, R.I. The Rev. Dr. Charles D. Cooper goes to Richfield Springs during August. The Rev. Joseph N. Blanchard is in New England; so also are the Rev. F. Burgess, the Rev. Dr. J. Lewis Parks, the Rev. Stewart Stone, the Rev. Leverett Bradley, and the Rev. J. P. Hubbard. The Rev. Dr. McConnell is in the mountains of Pennsylvania. The Rev. Dr. W. F. Paddock is at Asbury Park, N. J. The Rev. Dr. W. B. Bodine is at Avon-by-the-Sea and Elberon, N. J. At Atlantic City, N. J., are the Rev. Messrs. T. P. Hutchinson, Henry S. Getz, and H. Q. Miller. The Rev. Llewellyn Caley and the Rev. C. C. Walker are at Cape May, N. J. The Rev. Thomas Barrows will go to Hobart, N.Y. The Rev. Dr. Percival is at his country residence near Rosemont, the Rev. F. H. Bushnell near Norristown, Pa, the Rev. Messrs. H. N. Duhring and R. N. Thomas at Chestnut Hill, Pa. The Rev. Messrs. G. Woolsey Hodge and John Moncure are at Jenkintown, Pa.; the Rev. T. J. Taylor is at Marcus Hook, Pa. The Rev. Rush S. Easton has gone to California; the Rev. R. A. Mayo is in Stroudsburg, Pa., and the Rev. R. W. Forsyth has gone to the mountains of Virginia.

Ordinations

On Sunday, June 11th, Mr. C. W. MacWilliams was ordained deacon in St. Luke's church, San Antonio, W. Texas. The Bishop preached and administered the Holy Communion.

On Sunday, July 9th, Bishop Graves ordained to the diaconate Mr. Frank Durant and Mr. Francis M. Bacon, in St. Luke's church, Kearney, Neb.

To Correspondents

"ONE OF YOUR AGENTS."—We did not refer to any administration or party We attributed the present condition of business and banks to the tendency of the financial policy pursued by the U. S. government for several years past. At home and abroad there is a lack of confidence. There is a conviction that the time is near when the treasury must buy gold at a premium to pay for the compulsory purchase of silver. The financial disturbance is in anticipation of this which would unsettle all business and values.

SUBSCRIBER.—1. The paragraph "Concerning the service of the Church" seems to give liberty to omit one service or another, but it is implied that the rule is the other way. There is no law requiring Morning Prayer to be said on Sunday in particular. The title "Daily Morning Prayer" supplies the only written rule. Nevertheless the tradition of the Catholic Church in general and the express law of the Anglican Church, require every one in Holy Orders to say the Daily Offices, either publicly or privately. 2. When Churchmen are present on such occasions as you refer to, viz., marriages or funerals, in Roman or sectarian places of worship, they should conform to the usages of the place. Good manners require at least external conformity.

Official

THE Brotherhood of the Way of the Cross, of which the Rev. A. E. Johnson, of New Bedford, Mass., is Superior, will have its annual Retreat at St. Helena's Rest, Barrington, R. I. The Rev. Father Benson, of the Society of St. John the Evangelist, is the conductor.

THE annual clerical Retreat will be held in the cathedral, Albany, N. Y., in the September Ember week, beginning at Evensong on Wednesday, Sept. 20th, and closing with the early Celebration on Saturday, Sept. 23rd. The conductor of the retreat will be the Rev. Alfred G. Mortimer, D. D., of Philadelphia. Retreatants will be accommodated with rooms and board at St. Agnes' School, and no regular charge will be made. An offertory at the final Celebration is relied on to cover the necessary expenses. All clergy who expect to be present are urged to send their names before August 15th, to the Rev. Canon Fulcher, 4 Pine st., Albany.

WILFORD L. ROBBINS, Dean, etc.

THE Sisters of the Good Shepherd, 419 West 19th st., New York, will open on Oct. 1st. at Asbury Park, N. J., a boarding school for girls, which it is believed will have peculiar advantages for young girls. The school will be limited in number, only 25 will be received. Each child will receive individual care and attention. Special attention will be given to those who from a delicate constitution or previous ill-health have fallen behind others of their age. Motherless girls or those whose parents are abroad can remain with the Sisters during the vacations if desired. The Rt. Rev. H. C. Potter, D.D., Bishop of New York, has given much personal attention and time in organizing this school. He has appointed an advisory board consisting of the following well-known gentlemen: Messrs. Philip Schuyler, John L. Cadwalader, Chas. H. Russell, Donald McLean, and Vernon M. Davis. The aim of the school will be to give the children a healthy, happy, home-life, and to teach them those things which a Christian child ought to know, both for this life and the one to come.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Obituary

THE RT. REV. ALEXANDER GREGG, D.D.

ST. DAVID'S CHURCH, Austin, Texas.
July 11th, 1893.

The clergy of the diocese of Texas desire to express officially through their appointed committee, their sorrow at the death of their beloved Bishop, Alexander Gregg.

A laborious, faithful, and active episcopate, of nearly thirty-four years has ended; and our revered Father in God has been called to enter into rest. His visitations of encouragement, his words of loving advice, his constant solicitude in behalf of his clergy, and the heavenly peace diffused by his godly walk and conversation, while fragrant in memory, will not again come to comfort, sustain, and bless us.

But, stricken in heart and unable with words to express our feelings at our Diocesan's death, we have in our bereavement the solace of Bishop Gregg's pure and beautiful character. In whatever phase it is tested, the impartial verdict will be "as near faultless as consistent with human weakness." The sweet, peaceful, and assuring expression manifest on his countenance after death, told that the wearer was "in favor with God and in perfect charity with the world."

And now, while the body of our dear Bishop has been committed to mother earth's keeping in St. David's Cemetery, Cheraw, we comfort our sorrow in thanks to God "for the wonderful grace and virtue declared in all His saints, who have been the choice vessels of His grace and the lights of the world in their several generations." Following in faith where Christ has led the way, we will endeavor to imitate the example of our deceased Bishop, and hope we may be joined with him hereafter, and all Christ's blessed saints, in glory everlasting.

We ask that a copy of this testimony of our sorrow be sent to Bishop Gregg's family and one to all of our Church papers.

REV. S. M. BIRD,
REV. T. C. WADDILL,
REV. EDWIN WICKENS,
REV. F. A. STARR.

Appeals

Twelfth Sunday after Trinity, (Aug. 20th), offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the Rev. Austin W. Mann, general missionary, 89 Arlington st., Cleveland, Ohio.

THE CHURCH SCHOLARSHIP SOCIETY

makes loans to young men preparing for the ministry, if studying in Connecticut, or belonging to that diocese. Students from all parts of the country receive its aid, in a form which many prefer to actual donations. Repayments, contributions, and applications should all be addressed to the Rev. F. W. HARRIMAN Windsor, Conn.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

TRINITY MISSION, PRAIRIE-DU-CHIEN, WISCONSIN

Our creditors press for the balance of our debt ($150), but owing to the financial crisis we can't raise even this small sum. One kind friend has sent us $10. Will you, kind reader, send a donation however small, and help us.

J. GEORGE EWENS, Priest.

Most cordially do I endorse enclosed appeal.

I. L. NICHOLSON,
Bishop of Milwaukee.

Acknowledged with thanks: K. B. M., $15; W. W. M., $5; through Bishop Nicholson, $5.

THE GENERAL BOARD OF MISSIONS

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to Indians and colored people

Foreign missions in China, Japan Africa, Greece, and Haiti.

Salaries of twenty bishops; stipends of 1200 missionaries, besides support of schools, hospitals, and orphanages, require many gifts large and small. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor, as is the calling to forsake home and go forth to hardship and peril.

The fiscal year closes August 31. Remittances should be sent to MR. GEORGE BLISS, treasurer, 22 Bible House. New York.

Acknowledgments

THE REV. A. W. MANN.

The Rev. B. T. Bensted acknowledges with thanks the following contributions towards making good the Rev. Mr. Mann's loss in Chicago, last May: Rev. Dr. Wright, Milwaukee, $3 00; the Rt. Rev. Bishop Seymour, Springfield, $1.00; Supt. A. W. Rothert, Council Bluffs, $1.00; the Rev. Job Turner, Staunton, Va., $1.00; through the Rt. Rev. Bishop Gillespie, Grand Rapids, Mich., $20.00, (sent direct to Mr. Mann); the Rt. Rev. Bishop Leonard, Cleveland, O., $10.00; St. Thomas' mission, St. Louis, $5.00.

Lancaster, Wis.

GIRLS' FRIENDLY SOCIETY HOSPITAL FUND.

Chicago: St. James' branch, $10.96; Cathedral branch: Maude Booth, .50; Rose Angeline Bates, $1.50; accrued interest, $73.54; amount previously acknowledged, $2,711.70; total amount to date, $2,798.20.

SPECIAL FUND.

For furnishing the G. F. S. Room in St. Luke's hospital, "in memoriam," Mrs. Nelson W. Perry: Offering at memorial service, cathedral, June 4th, $12.76; contributions from St John's, Irving Park, Senior Branch, $2.00, Junior Branch, $1.00; total, $15.76.

FANNY GROESBECK,
Treasurer.

Church and Parish

AN EXPERIENCED teacher desires situation as governess, or assistant in school. References. Address "J," 502 Locust street, Owensboro, Ky.

A YOUNG lady desires position as invalid's attendant. Experienced. Address "H," 502 Locust street, Owensboro, Ky.

WANTED. sole charge or good curacy by a young priest; moderate views; musical; extempore preacher; married; five and a-half years in the present charge. Address PRESBYTER, Saltcoats, Assa., Canada.

WANTED.—An organist and choirmaster for vested choir. Address Rev. J. H. W. BLAKE, St. John's parish, La Fayette, Ind.

A CLERGYMAN in Priest's Orders seeks immediate engagemen in parochial work. Address "CLEROS," care THE LIVING CHURCH, Chicago.

WANTED, a teacher of French in a Church school for girls, one whose native language is French, and has had experience in teaching. Term opens in September. Address "RECTOR," this office, with references and needful information.

For Sale

TRINITY SCHOOL, Tivoli-on-the-Hudson, for sale! A rare chance for any one wishing a thoroughly equipped first-class school property. Liberal terms to any one wishing to continue it as a Church school. Beautifully and healthfully situated for a summer boarding house. Apply to the rector the Rev JAMES STARR CLARK, D. D.

World's Fair

EXPOSITION VISITORS can secure elegant rooms at very moderate rates with a Church family, at their residence, 487 and 489 Bowen ave., Hyde Park. The location and surroundings very fine, near elevated road and cable cars. Meals served in house if desired. Best of references given. Address JNO. E. ENNIS, 87 Bowen ave., Chicago, Ill.

Choir and Study

Ritual

BY THE REV. CANON BRIGHT.

(Republished by request.)

When to Thy beloved on Patmos,
Through the open door of Heaven,
Visions of the perfect worship,
Saviour, by Thy love were given;
Surely then were truth and spirit,
Surely there a pattern shown
How Thy Church should do her service
When she came before the throne.

Oh, the censer-bearing elders,
Crowned with gold, and robed in white!
Oh, the living creatures' anthem,
Never resting day or night!
And the thousand choirs of angels,
With their voices, like the sea,
Singing praise to God the Father,
And, O victim Lamb, to Thee.

Lord, bring home the glorious lesson
To their hearts who strangely deem
That an unmajestic worship
Doth Thy majesty beseem;
Show them more of Thy dear presence;
Let them—let them learn to know
That our King is throned among us,
And His Church is Heaven below.

Then shall faith read off the meaning
Of each stately-ordered rite;
Dull surprise and hard resistance
Turn to awe and full delight.
Then shall learn how sacred splendor
Shadows forth the pomps above;
How the glory of Thy altars
Is the homage of our love.

'Tis for Thee we bid the frontal
Its embroidered wealth unfold;
'Tis for Thee we deck the reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vesture's fair array,
Thine the starry lights that glitter
Where Thou dost Thy light display.

'Tis to Thee the chant is lifted;
'Tis to Thee the heads are bowed;
Far less deep was Israel's rapture
When the glory filled the cloud!
Oh! our own true God Incarnate,
What should Christian ritual be
But a voice to utter somewhat
Of their joy and pride in Thee!

What but this? Yet, since corruption
Mars too oft our holiest things,
In the form preserve the spirit,
Give the worship angel wings;
Till we gain Thine own high Temple,
Where no tainting breath may come,
And whate'er is good and beauteous
Finds with Thee a perfect home.

We condense this spirited and picturesque account of music in a French cathedral from *The Musical Times*, Novello. It is written by one who gives this account of himself: An Anglican Churchman by birth, education, and conviction, who entertains a profound respect and reverence for forms of worship (R.C.) in which the devotions of many millions of faithful souls are enshrined, and is willing and happy to be a learner with those between whom and himself the association of art with religion is common ground of agreement. The cathedral referred to is that of Reims which lies within eight or nine hours of comfortable travel from Charing Cross, *via* Dover and Calais. The writer's observations extend over several visits, and therefore have the merit of repeated and careful consideration. This magnificent cathedral of Notre Dame de Reims contains two organs, both of which are used at the *Grand' Messe* and at Vespers on all Sundays and feast days. The chief organ in an imposing case of renaissance design and workmanship, is boldly bracketted-out against the north wall of the transept, a position in which the player can well hear the voices of the priests at the altar, and of the singers in the choir. He has nothing however to do with the accompaniment of these voices. The tone of the full organ is very noble and majestic, and the fine reeds are predominant, but the brilliancy of "mixtures" as heard in English organs is wanting. As there are no Anglican voluntaries, and organ recitals are unknown, it is very possible that the full power of the noble instrument is rarely or never heard. The numerous short interludes occurring in the service are marked by great refinement of taste and wealth of invention.

The second organ, of two manuals with some twelve or fifteen stops enclosed in a beautiful case, designed by Viollet le Duc, stands near the first southern arch of the choir; and with a reversed console so that the player has an uninterrupted view of all the vocal choir and of the conductor, who is to be presently mentioned. The player of this "choir organ" is responsible for the accompaniment of all the vocal music, whether the Plainsong of the Psalms and of the venerable hymns of the Church, or the very high-class compositions sung at the *Grand' Messe* and at Vespers. But he has nothing to do with the tuition or discipline of the choral body. This is entirely in the hands of a choirmaster, at present a very young man, who is responsible for all the harmonized music, and who conducts it with a baton. The accompanist is certainly under his orders, though greatly his senior in age. Does one here exclaim, "This would never work in an English cathedral!" Possibly not. The rank and file of the choir consists of about twelve lay clerks, one of whom plays an ophicleide, two others *contra bassi*, which reinforce the bass part in all French churches of importance; of the other nine, six are basses, mostly big, burly fellows, endowed with those surprising voices of rough quality which are never heard in the moist and misty climate of England. Two of the tenors elicit warm admiration. It is the custom to assign every alternate verse of the Psalms to a single tenor voice, the intermediate verses being sounded out with immense force an octave lower by all the men. This necessarily gives a superabundance of high notes, F's and G's, to the solo singer. The way in which these Reims tenors seem to revel in these high notes is refreshing to witness, and it will be remembered that this hearty and honest exertion of vocal power is not bestowed on a show-off solo in an anthem before a listening audience.

The Plainsong, venerable and often majestic as it is, offers no field for ostentatious display. It is a matter of every-day routine, and the heartiness with which it is rendered at Reims and elsewhere in France, speaks volumes for not only the artistic honesty, but the true liturgic feeling of the French lay-clerks. The Amens are often or generally out of tune in French churches, and Reims is no exception. The chorister-boys in their pretty dress of short cotta with scarlet cossack, are about eighteen in number, say twelve *soprani* and six *contralti*. The little fellows appear to be well cared-for and cheerful; they are lodged in a choir house near the cathedral—a *maitrise*, the French call it—whence they are conducted to church by their master, an elderly priest, or his assistant. In all the harmonized music the men and boys leave their stalls, *decani* and *cantoris*, and cluster round the conductor at music desks placed in the middle of the choir. They form a most picturesque group, with the bright scarlet tints relieving the uniformity of black and white; and a most favorable formation it is for the production of the best musical effects, as all musicians must readily allow. The leading boys are close to the conductor on the right and left, the leading tenors and basses behind them, the rest of the chorus complete the circle; the accompanist at the choir organ is not two yards distant. No wonder that the most elaborate compositions, *alla Palestrina*, can be, and are constantly, sung with perfect accuracy and precision, or that hymns with endless variety of treatment and an indescribable charm of unworldly beauty thrill the soul of the listener and haunt his memory after he has left church.

It is not altogether clear with whom rests the responsibility of choosing the music—a function pertaining to the precentor of an English cathedral, but it may be presumed that the clergy give general directions as to the length or brevity of the service, and that the choirmaster submits to them his scheme of music for the coming Sundays and festivals. The choice, to whomsoever it belongs, ranges over a wide field. On an Ascension Day service, last year, all the music of the Mass was of the school of Haydn and Mozart, full of exquisite melody, each movement worked out fully, solo passages for soprano sung by a boy with a voice of fine quality. On a more recent occasion this boy's voice had gone the way of all boys' voices, and he had no successor, (such a crisis, we take the liberty of interpolating, could not have happened in an English cathedral choir, nor in any first-rate vested choir in our own Church, where the solo boy is never without an available substitute within call!); the order for brevity had apparently gone forth, and all the movements were short, but very interesting and clever, full of canons and other contrapuntal intricacies, admirably sung. The grand old hymns which have come down through the centuries—some of them rugged and unlovely, some of them strangely beautiful, all of them utterly removed above and beyond mere secular associations, give the chief charm to Reims. The principal characteristics of the musical services at Reims are power, energy, heartiness. Other choirs may surpass it in careful observation of *les nuances*; it cannot be compared with that of Cologne, for instance, in the attempt to attain the impressive effects of the *pianissimo*. But for honest, resolute singing it would not be easy to find anything better. That any boy could be dreamy and inattentive, that any man could be lazy and negligent, seems a sheer impossibility as you listen to the music at Reims.

Leaving London and Paris out of the comparison, let us ask ourselves whether a parallel may be instructively drawn between any one of the English provincial cathedrals and the provincial cathedral of Reims. Take first the pleasant duty of noting the family likeness between the two. Both maintain daily services; both adorn their services with the best music which they can procure; in both, a few men, professedly vocalists, but mostly tradesmen or even artisans (?) appear in an ecclesiastical dress twice a day to sing their parts; in both, a group of boy choristers, now-a-days well taught and kindly treated, form a cheerful feature of the picture. And in the services themselves many points of strong resemblance may be noted. Both English and French sing the Psalms and Canticles, and many hymns, antiphonally; in both, the voice of a clerical chanter is answered by choral versicles and responses; the English Communion service is a translation or transcription from the ancient Latin Offices, though the grand hymns, *Gloria in Excelsis*, *Kyrie*, *Credo*, and *Sanctus* occur in different order, and happily, the same music may not infrequently be sung at both services. Perhaps our Reims friends would be astonished, if on a visit to England, they noted the persistent adherence to the antiphonal arrangement of two choirs at times when every musical instinct would suggest the massing of the two choirs into one. What valid argument can be urged against the adoption of their plan? The Psalms and Canticles (if these last are antiphonally written), the Creed recited, and the Collects said, what serious objection can be reasonably urged against grouping the two choirs in a circular formation? In these days of cheap octavo editions, the placing of music desks might not be necessary, as the copies might be held in the hands of the singers. But the conductor and his baton! and the accompanist obeying his beat! Well, we may not be ripe for these novelties. Another point of contrast may be noted: At Reims, the clergy, from His Eminence, the cardinal-archbishop, down to the youngest abbe, all say their devotional forms with the inflections and cadences of ecclesiastical tones.

We might add an illustrative P. S. to this exceedingly intelligent study of the Reims' musical liturgies by mentioning that, at least on two great musical services in St. Paul's Cathedral, London, when an augmented choir filled the stalls and an orchestra filled the choir floor, from the gate to the lectern, Dr. Martin, the organist, presided with his baton, from a raised dais near the lectern, while his deputy played the organ. Indeed, on some six different occasions of festival music, in cathedrals, and King's chapel, Cambridge, the organist or musical director, conducted, with his baton, conspicuously placed on the choir-floor. The Reims or Continental expedient of grouping in a central place about the director in the choir, while easily practicable in the broad nave-like choirs, would be realized with no little inconvenience in the narrower space between the choir stalls of most Anglican cathedrals.

The University of Cambridge is pursuing its enlightened and liberal policy in the distribution of its honorary degrees, more generously than ever, this season. Dr. Villiers Stanford, the University Professor of Music, is avowedly committed to the spirit and antecedents of the great continental schools of music. Last year, or the year before, Dvorak was selected for an honorary doctorate. This year, a much broader and more comprehensive selection was made, including Grieg, the Scandinavian; Tschaikowski, the Russian; Max Bruch,

the German; Saint-Saens, the Parisian; Brahms, the great symphonist of Vienna; and Verdi, the veteran Italian. But Greig was too ill to attend; Brahms is too inveterately a recluse for any great public ceremonial like a Cambridge senate-house function, and Verdi too old and infirm, but he was happily replaced by Boito. Thus four living masters of different nationalities were gracefully introduced by Dr. Sandys, the Latin orator, and now Tschaikowski, Max Bruch, Saint-Saens, and Boito are enrolled honorary Doctors of Music in the ancient University of Cambridge. The several Latin introductions were models of terse, elegant characterization, each fitting the occasion with a scholarly and most graceful discrimination.

An event of deep interest to the lovers of symphony and the higher orchestral art at home, is the final selection of a successor to Mr. Arthur Nikisch, recent director of the Boston Symphony Society, in the person of Herr Emil Pauer. When Mr. Nikisch left Leipsic four years ago to assume his new position, Mr. Pauer was chosen to succeed him as director of the Leipsic Philharmonic Orchestra, where he achieved quite a phenomenal success, not only with the general musical public, but with the most exacting composers and critics. He is a thoroughly accomplished musician, and a German correspondent of *The Boston Herald* writes of him in this wise: "With Pauer at the helm, the Boston Symphony Orchestra will be in the hands of one of the most thorough and conscientious conductors of the present time. Pauer's talents are especially for concert conducting, while his thoroughness, magnetism, and generalship qualify him particularly for concerts."

Book Notices

Through Colonial Doorways. By Anne Hollingsworth Wharton. Philadelphia: J. B. Lippincott & Co. Price, $1.25.

A very taking title for a very attractive volume—attractive in its contents, both literary and artistic. "Through Colonial Doorways" we pass to a view of the lighter side of life in colonial and revolutionary times, a period in which the last few years have witnessed a revival of interest.

A Century Too Soon. A Story of Bacon's Rebellion. By John R. Musick. Price, $1.50.

Salem Witchcraft, or Credulity Run Mad. By John R. Musick. Price, $1.50.

New York: Funk & Wagnalls Co.

These are two volumes of the Columbian Historical Novels. In reviewing a previous volume of this series we remarked that the author attempted to cover too much ground in his story. We have the same fault to find with the books before us. The stories are interesting and the historical matter is valuable, but the reader gets confused with continual transportation from New England to Maryland, Virginia, New York, and back again. The attempt to incorporate so much history into these stories results in the reader getting no clear idea either of the events of the time or of the manners, customs, and lives of the people.

The First Millennial Faith. By the author of "Not on Calvary." New York: Saalfield & Fitch.

This book is really a sequel to the author's previous volume which we noticed some time ago. It supplies the patristic testimony for that view of the Atonement in which it was considered as involving a ransom paid to Satan. This was undoubtedly the predominant view in the Church for the first thousand years, when it was superseded by the "satisfaction" theory of St. Anselm. While it is well to vindicate the truth contained in the earlier view—and undoubtedly it does contain a most important truth—it will not do, in the case of a doctrine so mysterious and many-sided as the Atonement, in developing one side to deny another. Truth must be balanced by counter-truth. Notwithstanding the author's denial, we must agree with Dorner that the satisfaction theory was "not foisted into theology by Anselm." Whatever may be true of the use of the word "satisfaction," the doctrine itself emerges very early. It is sufficient to refer to the language of so ancient a document as the liturgy contained in the "Constitutions of the Apostles," under the name of St. Clement, where we find expressions like this: "He was pleased, with Thy consent, to become man . . . . . to appease Thee His God and Father, to reconcile Thee to the world, and deliver all men from the impending wrath." Learned men agree that this document belongs to the most ancient portion of these constitutions. In fact, it probably represents the earliest stage of liturgical development. It is to be observed that such marked language is not likely to have place in a liturgy unless it expresses a common place of religious thought. It is hardly necessary that we should disclaim sympathy with the author's strong protestant attitude towards the Middle Ages. In the light of present historical scholarship such sentiments have an antiquated flavor, though they doubtless still pass current in certain narrow circles. As we take the author to be one who is in some directions pressing hard against the bars of modern man-made sectarianism, we cannot but hope that in the end he may achieve complete emancipation.

The Bible, its Origin, Growth, and Character, and its Place among the Sacred Books of the World, together with a list of books for study and reference, with original comments by Jabez Thomas Sunderland. New York: G. P. Putnam's Sons. 1893. Pp. 299. Price. $1.50.

This book, which the author tells us has grown out of his former volume, "What is the Bible," might bear the title "What the Bible is not," for it is his purpose to show that the Bible is not the Word of God nor the only divine revelation, that it is not different in kind from the Vedas or the Koran, nor the producer of religion and morals, nor infallible, nor free from contradictions, or things absurd, or historical mistakes, or scientific errors, or exaggerations, or childish and morally degrading representations of God, nor from inculcation of what is wrong. The work is not the production of a competent and thorough scholar, but of one who approaches his subject with a strong bias, although he proposes an attempt "to bring to his task a candid, catholic, and reverent spirit." As an evidence of his candor he takes for his guides and inspiration, Ewald, Wellhausen, Kuenen, Davidson, Driver, and Toy, and in his twenty-page list of Books for Biblical Study few orthodox writers are found. If a book is in favor of the higher or destructive criticism, it is marked "scholarly," "valuable," "able," "masterly," while the few orthodox works quoted are regarded as "injured by a bias toward traditional interpretations" or "impaired in value by dogmatic bias, etc." His "Catholic" spirit is not the Catholicism of the Church at any rate, and his idea of a "reverent" spirit suggests a parallel with the loving feeling with which old Isaak Walton instructs the angler to handle the frog. A careful study of such books as Robertson's "Religion of Israel" and Canon Knowling's scholarly "Witness of the Epistles" would have guarded him from following blindly such unsafe guides as Wellhausen, Kuenen, etc., etc. A work like this, however, serves to show how far and in what direction the subjective criticism leads one, and to deepen the feeling of distrust in this sort of criticism, which is already on the increase among students and scholars.

The Epistles to the Philippians. By Robert Rainy, D. D., Principal of New College, Edinburgh.

The Book of Joshua. By William G. Blaikie, D. D., LL. D., New College: Edinburgh.

The First Book of Kings. By F. W. Farrar, D. D., F. R. S., Archdeacon of Westminster.

The Book of Psalms. By Alexander Maclaren, D. D. Vol 1, Psalms i-xxxviii.

Ezra, Nehemiah, and Esther. By Walter F. Aderney, M. A. New College, London.

New York: A. C. Armstrong & Son.

The high character of the Expositor's Bible, of which the above are some of the latest volumes, continues to be maintained. It must be remembered that these commentaries are limited by the end which they have in view. They are rather homiletical and synthetic than analytical. Criticism is not to be looked for, though its settled results are necessarily kept in view by the accomplished scholars who have engaged in the work. Sometimes, indeed, it may be thought that certain results not altogether settled, have been too easily accepted. The Churchman will also take note that the writers are of various Christian denominations, and that while such of them as are Churchmen, Dr. Stokes, for instance, in his excellent volumes on the Acts, have assumed entire independence in vindicating the ancient Catholic position with regard to the ministry and sacraments, others have exercised no less liberty in the defence of modern Protestant views on the same subjects. This has generally been done in a scholarly spirit, though in one or two otherwise excellent expositions, it may seem that the author has rather gone out of his way to reflect upon the position of the Church of England. We refer, for example, to some passages in Prof. Findlay's volume on the Ephesians, which is in many respects, one of the best of the series. With these explanations and qualifications, the Expositor's Bible may be recommended to thoughtful lay people and the more busy clergy who are compelled to seek results rather than processes, as well calculated to aid in the better understanding of the inspired volume. The names of the writers in the list given above are too well known to need special recommendation from us. With one exception, it will be observed that they all deal with the Old Testament, where there is the least room for difference of doctrinal opinion.

The Life and Works of John Ruskin. By W. G. Collingwood, M. A. With Portraits and other Illustrations. In two volumes. Boston and New York: Houghton, Mifflin, & Co. 1893. Pp. 565, with Appendices, etc. Price, $5.00.

Mr. Ruskin has nearly rendered the work of a biographer one of supererogation, so frankly, freely, and often has he communicated the substance and detail of his career to an always-eager public. It may be said that no literary man, since Coleridge, has taken the public so openly into his confidence. This may be attributable to his intense sympathy with his disciples, or an unconscious egotism, or something of both. Certainly no life better worth knowing, or more likely to reward the sympathetic student with unwonted treasures of wisdom and the beautiful, appeals to us among contemporaries. As apostle and evangelist of the beautiful, in its religious and sociologic aspects, he is first and alone among British authors, ranking easily with Taine, and far outranking him as to the higher religious aspects of picturesque, plastic, and structural art. Mr. Collingwood who has long been a trusted *collaborateur* with his doughty, most gifted, most eccentric, and most illogical master, writes from a full, loving, knowledge of his subject, its antecedents, growth, and maturity, with unreserved authorization, and has followed closely those long lines of literary activity and production, in which both the public and private life of John Ruskin are gathered up. There is already a large and attractive Ruskin-literature, and his life is mainly lived already, since the deep shadows gathering about his declining years give little light or promise of light. The substance-matter, therefore, is exceptionally valuable, as it unfolds faithfully the surroundings, opportunities, and incentives which explain and illustrate this life of almost incessant and beneficial activity in which there are no sterile, insignificant chapters. Fortunately we are not called upon, even if we were permitted, to characterize either the man or the life with the freedom and fulness of *post mortem* eulogy or determinations. We may, however, commend with all heartiness this biography by Mr. Collingwood, as at once sympathetic, capable, and helpful to a better knowledge of Mr. Ruskin. The portraits are numerous; but there is possibly a more complete series treasured up in *Cassell's Art Magazine*, two or three years ago.

The Hymnal Revised and Enlarged, with music as used in Trinity church New York. Edited by A. H. Messiter, Mus. Doc. New York: E. & J. B. Young & Co. Price, $1.50

Both Mr. Messiter and the Messrs. Young & Co. are to be commended for their wonderful promptness in getting out this edition of the new Hymnal with music. It is the first in the market, and from the well and widely-known reputation of the organist of Trinity church, New York, is likely to be generally adopted. The entire number of tunes is 646, many of them familiar to us all. As soon as we got the book we looked up 130 of our old and favorite hymns, and found to our satisfaction that each had its right tune. By "right tune," we mean the tune that common usage and custom have attached to a certain hymn. Only a very few mistakes are made in this direction. Hymn 13, "Softly now," etc., should be set to "Weber;" hymn 196, "Our Father's God," etc., to "America;" hymn 474, "Oh, bless the Lord," etc., to "St. Thomas." Although Gale's tune for hymn 514, "We march," is capital, we can hardly spare the old familiar tune of Barnby, and almost everybody will regret the omission of Dyke's "Vox Dilecti," hymn 673, "I heard the voice, etc." Of course, allowance must be made for tastes and individual preferences, and so perhaps we may be allowed to say we wish some of our favorites, such as Monk's "Easter Hymn," for 112; "St. Athanasius," for 385, "Rex Gloriæ," for 387; Le Jeune's tune for 408; "Weston," for 432; "DeKoven," for 507, "Onward," for 656," St. Margaret's, for 617, etc., had been retained.

One dominant and capital feature of the book is the congregational character of the music, which is not over elaborate nor of extreme compass. Among the tunes for hymns new in this connection, we are delighted to find such as are set to hymns 40, 170, 368, 396, 397, 445, etc. The variety of metres in this Hymnal is surprising, no less than 106 different forms of versification, besides 17 hymns classed as "peculiar," being found, for some of which special tunes had to be newly provided. Careful attention has been given to proper accentuation of the words, and metronome marks are inserted throughout; in fact, nothing seems to have been omitted that may make the work complete and thoroughly useful, as one would expect from Dr. Messiter's well-known taste and skill.

In the appendix, the morning and evening canticles and occasional anthems are set to proper chants, and are pointed according to the authoritative pointing; for be it known that we have now a pointing authorized by a commission of the General Convention, which we hope that all rectors and choirmasters will scrupulously observe. The shape of the book is a small quarto, about the size of Hutchins' Hymnal, the music and the words being clearly and distinctly printed. We think the more the work is used, the more it will be appreciated and its value demonstrated. We should not be surprised if it became to a large extent the favorite hymnal. At any rate, there is none other now to compete with it. But its own inherent excellence is enough to ensure its general popularity.

Pamphlets Received

In Memoriam. The Rt. Rev. Wm. H. A. Bissell, D.D.

Minutes of Meeting of the Commission for Church Work among Colored People, held at Richmond, Va., June 6th, 1893.

Elementary Theology for the Perplexed; and to Serve as an Easy Stepping Stone to the Treasuries of Theological Literature. By the Rev. Reese P. Kendall. Church Pub. Co., New York City.

Some Present Day Diocesan Problems. A paper read before the Clerical Brotherhood. By Francis A. Lewis.

Parish Book of St. Paul's Church, Brooklyn. 1893.

Catalogue of the Officers and Students of Roanoke College, Salem, Virginia. Historical Address. Herald & Co., New Market, Va.

The Prayer Book Catechism. Price, 10 cents.

The Household

On Windy Day

BY THE REV. CHARLES JOSIAH ADAMS

With hands at back and bended head,
I slowly walked ascending way,
Which by the wall of villa led,
And over runlet, and o'er bray,
To where the fox and squirrel stay,
In middle March, on windy day.

A haze that would be cloud in sky;
A pulse of life in air, remote,
Not here, but coming by and bye;
The expectation of a note
Upon a subtler hearing smote;
I sniffed what would from flowers float.

These things I noted wide awake,
As on I strode, with head erect;
To him who will the trouble take
To be a little introspect
May not the coming have effect,
As mirrors things about reflect?

Then back my hands, my head it falls,
And slow my tread, and deep my thought,
As if within my study's walls
I answer to the problem sought;
A moment thus, and then to naught
But what is here, my mind is brought.

By what? A touch upon my wrist
Of something damp, and cold, and round,
With two warm spots, as if a mist
Through orifices way had found;
I startled, quickly looked around,
And startled, in his turn, a hound.

Half back upon his haunches strong,
And quivering like an aspen spray,
A paw half raised, a leg along
A wide blue-stone that paved the way,
A blinking eye that seemed to say:
"Thy foot restrain; 'twas but in play!"

And he was not alone, as light
And fresh as eddy of the air,
His maiden mistress burst in sight;
The brisk wind, playing, sent her hair
Tumbling about her features fair,
And veiled the health and beauty there.

She laughed "good morning", made a sign
The leaping grey-hound understood,
And by the pathway's steep incline,
Panting with joy, approached the wood,
And tripped across the little flood,
And disappeared as vision would.

Once more I sank to brooding thought;
The converse problem filled my mind;
If news of what's to be is brought,
By what we know not, shall we find
In future what has left behind
A pleasant—what? itself refined?

Did not the need upon me press
To be away, no doubt a cot
I'd find, in some remote recess
Of that dim wood-recess forgot,
Or up to this discovered not,
And there the maid in humble lot.

But loud the voice of duty calls,
And I must join the throng of men
That into serried order falls,
And does, with muscle, tongue, or pen,
The work that lifts the race, but—then?
I hesitate. The call again.

I come, may it not be in hope
That, when I'm numbered with the dead,
When to my eyes the portals ope,
When to Reality I'm led,
The maiden that from me has fled
Again may on me influence shed?

May it not be that all things Here
Are hints from out the great Shall Be?
What things I see, and touch, and hear,
Are symbols? that eternity
May give in their reality
The things desired that go from me?

A Child of the Covenant

BY VIRGINIA CASTLEMAN

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CHAPTER IX

There is such a thing as involuntary unbelief, which sometimes assails even God's dearest children, and disturbs their peace.—*Bishop Oxenden.*

In the hour of trial,
Jesus, plead for me,
Lest by base denial
I depart from Thee;
When Thou seest me waver,
With a look recall,
Nor with fear or favor
Suffer me to fall.
—*James Montgomery.*

The Lenten season was drawing to a close, as one afternoon in early April, Marion Martyn walked slowly homeward in the gathering twilight. She had started out some hours previous to attend the usual Friday lecture, and some strange fancy had seized upon her to walk out to the chapel on the suburbs of the city instead of attending the church nearer home; there had been a feeling of unrest that had lately been stirring within her, disturbing the calmness of her soul. A loosening of the old ties seemed imminent, and a great dread had seized her that the landmarks of her childhood's faith were about to be wiped out of existence, and no substitute given, only a blank page for the long future. Again and again this dread thought returned, and with it a great longing for higher spiritual knowledge, a questioning of the truth that she might give a "reason for the hope that was in her." And she had hurried on far past the busy streets into the straggling lanes beyond, the remembrance of the sweet country church of four summers ago in whose simple services she had found peace and joy, bringing to her hope of renewed happiness in her religious life.

She thought of Lucy and Alice Freer, and smiled sadly to think that she seemed to be losing what they in their quiet life had gained; for Alice had recently fulfilled the desire of her sister's heart, and was a professing Christian. How long ago those days seemed to the young woman who passed swiftly along, her fair face, and the finely formed figure clad in a dark blue walking suit, causing the few passers-by to glance more than once at the wearer. They little knew what conflict was raging in the heart that beat tumultously beneath the rich fur cape (the day was a fitful one, a remnant of the cold and wind of April's predecessor).

The chapel at last reached, the girl entered quietly and took a seat far back in the shadow of the softly colored window near the door. The quiet of the place soothed her, and she joined in the sweet service with deep yearning for the blessing that comes to all true worshippers. The short lecture was forcible and full of earnest simplicity—a practical talk from the lips of one who had known temptation and suffering in following the Master's footsteps. But Marion heard only the words of the text ringing in her ears: "Who will not suffer you to be tempted above that ye are able." The words were graven on her heart, and the ten minutes that intervened before the benediction were but a confused dream to her. "If God be in heaven, as I believe He is, He will not let me be tempted more than I can bear," and this was the burden of her thought as with tightened lips and quickened breath she returned home and entered the sitting-room, where her aunt sat before the open grate in which a low fire burned.

"You are late," was that lady's comment.

"Yes, I have been walking," was the brief reply. Her aunt must not know of the conflict, however sore, and the girl shivered more at the thought of Miss Roy's cold triumph than from the keen weather.

"Take off your wraps and we will have tea sent up to us, it is so cozy here."

An anxious tone was in Miss Roy's voice, for she noticed Marion's weary manner and constrained expression. Something was amiss, she mused, after her niece had left the room. "I have noticed a depression of spirits not natural to her; she needs a change of scene." The elder woman remembered Harold Levering's devotion, and although Marion had not confided in her, attributed the girl's occasional moodiness to the separation. Like a wise woman, she awaited results patiently, and did not intermeddle with the love affairs, even of her niece. She had her own heart histories, and reverenced those of others. So when Marion returned, she simply said: "I've been thinking for some time that we both needed a change, Marion. Suppose we take our Western trip. We can leave the city earlier this year. My work is over for the present, and we will both be benefited by travel in a country new to us."

Marion's face brightened, and she entered heartily into the plans for the journey, with an eagerness which delighted her aunt. In reality, the girl welcomed any topic of conversation that tended to make her oblivious of her secret misery. They parted early that evening, Marion pleading weariness; but no sooner was the door of her chamber closed, than she stood with wide open eyes wherein lay no shadow of the longed-for sleep. The hour of struggle had come, and the soul must face its pain alone.

Alone! that one word brought her upon her knees beside the bed where prayers had nightly risen to a watching Father. Was it all a dream, a delusion? Was there no Father then? Yes, there is a God, there is a primal Cause of all created beings. In all ages, in all hearts, there dwells a conviction of a Great Spirit, a Soul from which man's soul is derived, of which it is a part. But the Mediator, the Saviour, who only can atone for the sins of humanity, without whom the "righteous Father" would be inapproachable in His awful glory! Was Jesus Christ a superstition, a myth, a "good man," and yet not the Way, the Life, the Truth, as He had Himself declared? No, falsehood cannot represent truth; He must be the Son of God—or nothing.

Rocked upon a sea of doubt, tossed by the waves of unbelief, for one single moment there swept over Marion's soul the dark sea of despair. With a low moan she sank farther down to the floor. "My God, I am forsaken!" Never but once had a more pitiful cry reached the Father's throne—never but one, and that one cry re-echoed upon the desolate human heart. "My God, my God, why hast Thou forsaken me?"

Into the darkness came a flood of light. Jesus, too, had been forsaken, with all the world's sin upon Him. His human heart had cried out for very agony, His divine nature momently succumbed; then on wings of faith and love the Holy Comforter had come, and above all human pain arose the one triumphant cry: "It is finished." What was finished? The redemption of mankind, *her* redemption from doubt and sin. Peace came on dove-like wings, and soothed the exhausted soul to rest. "God is faithful, who will not suffer you to be tempted above that ye are able."

"We do sign her with the sign of the cross in token that she shall not be ashamed to confess Christ crucified." "Ashamed?" never more to be "ashamed of Jesus!" To Marion had come the fiery trial of her faith, but the darkness was forever past; there might come in the long future temptation and doubt to try anew the steadfast soul, but in the calm victory once gained by Almighty love and power, she felt secure. Jesus was true, let all the world be false. Trembling in every limb from the weakness of that terror which was past forever, the terror of doubting Him, she laid her down to rest, and soon she slept in peace upon her Saviour's breast. "And underneath are the everlasting arms."

With the dawning of another day, she arose, and opening the window, looked out upon the quiet streets. A few of the world's toilers had begun the day, but the great heart of the city still slept. She knew that over the distant eastern hills which were hidden from her view the sun was heralding the glories of the morning's birth, while within her own breast the Sun of Righteousness had risen with wings of healing for this new day of her spiritual life. Having completed her simple morning toilet, Marion opened her writing desk, and with deliberation took therefrom a note book, and read over its contents. Tearing out two unwritten leaves she placed them upon the smooth ledge of the desk; then two books were brought down from the shelf, the one, a small worn Bible which had been her mother's; the other, extracts from the writings of a well-known atheist.

Could that man of magnificent adjectives and beautiful imagery but have seen the picture, the fair young face might have pleaded not in vain against the future wreck of souls for which he must give such awful account. With intent brow and earnest eye she bent to the self-imposed task of comparing the sentiment of the two books. She had often wondered at her aunt's infatuation for the man whose face and figure were not unfamiliar in their home, and whose lectures Miss Roy faithfully attended. It was more the atmosphere of her life here than any words of his that had tried Marion's faith; for the girl had been quick to note in him, as in her aunt, the exaltation of self, perhaps unconscious to the infidel mind, but always forming its mainspring of thought and action. True, that in their home relations the key-note was not so distinctly heard, but is not home a part of self?—even its love may be idolatry.

BIBLE.	INFIDEL.
"None of us liveth unto himself."—Rom. xiv: 7.	"I am the sole proprietor ot myself."—
"Who shall change our vile body that it may be fashioned like unto his glorious body."—Phil. iii: 21.	"For whether in mid-sea or among the breakers of the farther shore, a wreck must mark at last the end of each and all."
"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."—St. John xii: 25.	"While yet in love with life, and raptured with the world, he passed to silence and pathetic dust."
"And the light shineth in darkness, and the darkness comprehended it not."—St. John, i: 5.	"He climbed the heights and left all superstition far below, while on his forehead fell the golden dawning of a grander day."
"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."—Rev. xxii: 5.	(What grander day *can* dawn for a *wreck* that marks the end of all?)
"He being dead, yet speaketh."—Heb. ii: 9.	"From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing."
"Let not your hearts be troubled, ye believe in me.	(Can *pathetic dust* have *wings*?)
"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."—St. John xiv: 1, 2.	
"I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me."—Gal. ii: 20.	"Life is a narrow vale between the cold and barren peaks of two eternities. "We strive in vain to look beyond the heights."

The breakfast hour interrupted Marion's parallelisms, and leaving the papers upon her desk, she ran lightly downstairs,

overtaking her aunt in the hall below. That lady kissed her niece affectionately, saying, with a pleased voice, "Have you been dreaming of our western travels to bring such roses to your cheeks?" Inwardly, she commented that Marion's fit of depression was but transitory, and the memory of young Levering would fade in the prospect of new joys.

And Marion was saying softly in her heart, with a wave of pitying tenderness: "I can't believe that the man who wrote those words is in his heart an infidel."

How little we know of the inmost thoughts of those we love! Miss Roy, returning from breakfast before her niece, happened to go through the room, and the papers caught her observant eye. "The Bible,—Infidelity!" The words riveted her attention. Almost unconsciously she took in their meaning; and as she read, the glamour cleared momentarily, and for the first time she realized how truly had been the burden of her life-song: "I am the sole proprietor of myself." The vague unrest of the beautifully worded sentences of her ideal paled before the calm truth of the Word of God. And it was in this channel that the girl's thoughts had been running; the old bent of mind had showed itself, but in an unexpected aspect. Very slowly and thoughtfully Miss Roy passed on into her own room.

Meanwhile Marion was in the parlor with Professor Schmidt, who still came occasionally to supervise his former pupil's musical progress. He was proud of her achievements in that line, and would often sit and listen for an hour to the sweet melodies brought forth by her light, firm touch upon the keys. Expression is the soul of music, and Marion threw her very being into the production of exquisite harmonies,—it was the chief pleasure of her life.

"I always feel nearer to heaven when listening to divine music," she remarked, as the last chords of Beethoven's "Pensee Divine" died into silence.

"I would give much for your faith, Mees Martyn," and the little man sighed deeply. "There was a time when I, too, believed in your God and your Bible."

"You must not think that I may never have doubts," answered Miss Martyn; "but oh! Professor, if you would only trust God, for He is faithful, however faithless we may be."

"Remember me in your prayers, child; perhaps they may be heard when mine are not."

"There is one prayer we can both use without hypocrisy, 'Lord, I believe, help thou my unbelief!'" was her parting remark, uttered in a low, shy tone as the Professor took his leave. He had previously bidden Miss Roy adieu, and wished them a prosperous journey.

"Joy go with you," croaked the parrot, as the Professor's short, stout figure disappeared in the hall.

"Is that you, Wretch?" said the object of the bird's aversion, showing his bald head again at the door. "I forgot you were there,—goodbye!"

"Get along with you!" shouted Wretch, flapping his wings. The parrot had been so nicknamed by Professor Schmidt, and the name was as odious to the bird as was the giver of it.

(To be continued.)

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's Hour.

A Great Disappointment

FROM *The Rock.*

It was a very great disappointment—the greatest, perhaps, which had ever come into Kathleen Everard's twelve-year-old life—and the little girl's heart was feeling very sad and rebellious as she stood, this hot July afternoon, by her bed-room window gazing listlessly out.

It was not at all a pretty view that her tear-filled eyes looked out upon, for St. Mark's vicarage was situated amongst a network of poor and crowded streets, and an occasional tall, smoky factory chimney was the only variety in the vast expanse of housetops to be seen from its top back windows.

"Only another week!" Kathleen had told herself last night, as, having blown out her candle and pulled up the blind, she had stood for a moment just where she was standing now. "Only another week, and we shall have left this horrid, hot, smoky town right behind for a whole beautiful month, and perhaps then I shall be watching the moonlight shining down upon the sea instead of on these stupid old roofs and chimney-pots."

Only once had Kathleen seen the sea, and then she had been such a little girl that her memory of it was very dim and hazy. Twice since then her mother had gone away for a fortnight to the seaside, but once it had been without any of the children, to get strong again after a long illness, and the second time she had only taken the twins, because, when they had had whooping-cough so badly, the doctor had pronounced change of air to be the only thing for them.

It was always delicate Lilian, too, who was chosen when an occasional invitation came for one of the children to spend a week or two with an aunt in the country, so Kathleen's life had known very few changes hitherto. But this summer Mr. Everard had arranged to take holiday duty for a friend in a small country parish on the sea coast, and he had looked forward with quite as much pleasure as any of his children to carrying them all off to spend a month in the pretty, rose-covered vicarage, with its fine sea view and big rambling garden.

Kathleen had been pretty well wild with delight and excitement when the good news had first been given out. She had experienced a heightened sense of her own importance too, when she went amongst her schoolfellows the next day. Nearly all of them went somewhere every year, but generally she had had no holiday plans to discuss, and in consequence had felt rather left out in the cold when the end of the summer term drew near. But this year it had been different, and no tongue had chatted more merrily, or young heart felt lighter, than Kathleen Everard's, when a few days ago the girls had trooped out of the neighboring High school, rejoicing in the fact that for eight whole weeks they would darken its doors no more.

And to think that all her pleasant anticipations were to end in nothing but disappointment after all!

"From Vivian again!" Father had remarked this morning, as he took up the letter which lay beside his plate at breakfast. "I hope it is not to suggest an alteration in the date of our going, now that all other arrangements are settled."

"No, I hope not, indeed," replied Mrs. Everard from her place behind the urn. "Why, dear, what is the matter?" she added, as a moment later she glanced up at her husband's troubled face.

"Bad news. Vivian writes that their youngest boy is down with the scarlet fever. He only came home from school on Wednesday, and sickened next day. The doctor couldn't certainly decide what the symptoms were until yesterday, or Vivian would have written before. Of course, as he says, our going to Saltash will be quite out of the question now."

"Quite," Mother had answered with a deep though quiet sigh. "The house would not be really safe until long after the holidays are over. Poor children! I am afraid it will be a great disappointment to all of you!"

"Oh, mother! you don't mean really that we've got to stay at home!" Charlie had cried, pausing in breathless astonishment, with a large spoonful of bread and milk half-way to his mouth.

"Oh, mother!" Kathleen had echoed with flushed cheeks and tearful eyes, "it can't be true that we are not going to the seaside after all?"

But it was true, nevertheless. There was nothing for it but to give up the cherished plan, and, as Mr. Everard put it to his children, 'to try all of us to bear our disappointment as bravely and cheerfully as we can."

Perhaps of all the six, the trial seemed hardest to Kathleen. After all, the pond in the park would do quite as well for Charlie and Fred to launch their new model yacht upon, and was, at all events, a safer place than the boundless ocean. Lilian comforted herself with the assurance that Aunt Ellen would be sure now to invite her pet and godchild to spend a week or two of the holidays with her, and a promise of a bucket and a spade apiece to dig in the garden and "play being at the seaside with," quickly dried the tears of the chubby-faced twins.

But to Kathleen, older and less easily satisfied than the rest, there seemed no silver edge to the cloud, no single thing in prospect which could in any way make up for the pleasant change she had so counted upon.

"It's a shame," she muttered tearfully, as she stood by her bed-room window this July afternoon. "I don't care what father and mother say, it is a shame; other people we know get holidays every year, and why should we be disappointed of ours?"

Yes, there was a 'we" in the question, though surely Kathleen had been inclined to make it a great big "I." Her conscience smote her a trifle uneasily as just at that moment a tired voice called from a window below to the children in the garden: "Douglas, give Archie back his ball, there's a good boy, and don't let there be any more quarrelling."

"My head is so bad, Kathleen, won't you mind the twins whilst I try to get a little sleep?" mother had said after dinner, and a pained shadow had crossed the

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sweet, tired face that father had gaily prophesied "the sea breezes would soon make as brown as a gypsy's," as her little daughter had answered pettishly: "Oh, I can't be bothered this afternoon, mother; they'll be right enough alone."

"Mother wanted the change the most of all of us," thought Kathleen now, with a contrite sigh, "but nothing ever seems to make her cross. I wonder," she reflected presently, "why, if God really loves and cares for us so much, He lets all these troubles and bothers come? Perhaps it's all for the best, father said—he always does say that—but I can't see how it can be 'best' for Harry Vivian to have scarlet fever, and for us to lose our holiday."

"Kathleen! Kathie, my child!"

It was father's voice that called, and, hastily drying her eyes, the little girl ran to the top of the stairs. Looking over the rail she could see right down into the hall below, where Mr. Everard was standing with his hat and stick in hand.

"Do you want me, father?" she asked.

"Would you like a walk? I am going down the town to make a call or two, and you can come with me if you like."

"All right! I'll be ready in half a minute," Kathleen called down in a brighter tone. To "have father all to oneself for a bit" was always hailed as a privilege and a pleasure, and she hastily put on her little straw hat and sponged her tear-stained face. "What sort of places are we going to this afternoon, father?" she asked, as they went down the street together; "nice ones or poor?"

"Poor decidedly," answered Mr. Everard with a smile. "First of all I must turn down Pilgrim street, that I may take old Betsy Green the bread ticket for which she came up when I was out this morning; and then I am going into Woodbine place to see Arnold; you have heard me speak of him, Kathleen?"

"Isn't the the one who's been ill so long?" Kathleen questioned; "the one who has something wrong with his joints, and is so bad with the pain sometimes?"

"Yes, he has been for some years a constant sufferer from rheumatic gout, and is as helpless as a little child. I promised I would take you with me to see him some day, Kathie. It is a pleasure to him to see a fresh face."

"I should have thought having so much pain to bear would have made you feel so wretched and miserable that you wouldn't want to see anybody," remarked Kathleen, after a moment's silence. "Father, isn't old Betsy's house down there?"

"Yes, I shall not be more than a few minutes with her. You had better walk up and down here at the top of High street."

"What horrid, dirty places father has to go into," reflected Kathleen whilst she waited. "I believe he must want a holiday as much as any of us, and yet he never said one single cross word about being disappointed. I wonder how it is?"

Just at that moment a heavily-laden fly drove slowly along High street, and the bright face of a little schoolfellow peeped out of one of the windows whilst a small hand was waved in jubilant fashion.

"There's Dolly Stratton," sighed Kathleen. "They're all off to the sea to-day. It seems as if everybody's going away but us." All her feelings of disappointment and vexation revived again, and she was completely wrapped up in her own discontented thoughts, when a hand was laid lightly on her shoulder, and a voice asked cheerily:

"Tired of waiting, Kathie? Poor old Betsy has always so many grievances to relate that it is hard to escape from her. Now I am going to take you to see one of my pet parishioners."

It was a good step from Pilgrim street to Woodbine place, and Kathleen was beginning to feel rather hot and tired when they turned at length into the small, narrow court, and entering one of the wide-opened doors, proceeded to climb up a steep and very narrow staircase. At the top of the second flight, a door stood ajar, and at this Mr. Everard paused and knocked.

"Come in! Come in!" cried an eager voice. "I thought I couldn't be mistook in your footsteps, sir, but it puzzled me a bit hearin' the little lady's too."

"This is my eldest daughter," explained Mr. Everard. "You remember I promised to bring her with me some day."

"And it's right down pleased I am to see you, Missie," said the sick man, as with an evidently painful effort he held out a hand so drawn and contorted with suffering, that Kathleen almost feared to grasp it even ever so gently. Somehow she had always pictured this "Arnold," of whom her father had so often spoken, as quite an old man, but young and inexperienced though she was, she could see now at a glance that it was continuous and wearing pain rather than age which had lined his face and caused his once fine and robust frame to shrink and dwindle almost to deformity.

"Are you better to-day?" she asked rather shyly, feeling that it was incumbent upon her to make some remark, and not quite knowing what else to say.

"Well, no, Missie, not much," the man answered patiently. "Yesterday I had one of my worst turns, and they always leave me weak and exhausted like; but, thank God! the pain's most gone to-day—the wind's shifted round again into a warmer quarter, you see, and, though may be you wouldn't think it, I feel every breath of an east wind here."

Kathleen thought to herself that it would be difficult for a breath of fresh air of any sort or description to penetrate into that close, stuffy, little room, but she did not like to say so; and feeling rather at a loss for any other suitable remark, she sat down on the only safe-looking chair the room possessed, leaving her father, who had already taken up his position on the foot of the bed, to do all the talking, whilst her observant eyes took a survey of the room. Though fairly neat and clean, she decided that it was one of the humblest and most poverty-stricken she had ever been into. "Such a dreadful place to be ill in," she mentally ejaculated; 'and, I wonder, is he always left alone like this!"

She soon gathered from the conversation an answer to this question, for, with tears of thankfulness in his eyes, the sick man began to tell Mr. Everard how, that since his last visit, his wife had found regular work at the new steam laundry, enabling them consequently, as he said, "to get along much more comfortable of late."

"The sewing was so uncertain, and poorly paid too, you see," he added; "but I'm afraid as the missus is overdoing her strength a bit now, that's the only thing."

"And you are left more alone," Mr. Everard added. "You must find the days very long sometimes."

"Well, I do feel it a bit lonesome, now and again, I can't deny," Arnold answered; "specially sometimes, when the pain's so bad, I feel I'd be glad of somebody to turn a word with. Only yesterday, sir, it just come across me what a comfort my little maid would have been to me now if the Lord Almighty had seen fit to spare her to us."

"Let me see, she would have been getting quite a big girl by now, would she not?" asked Mr. Everard.

"Thirteen year come Christmas," replied the man, with the tears filling his sunken eyes—"nigh about the age of little missie here, I reckon?"

"Yes, I'm twelve," volunteered Kathleen. "How old was your little girl when she died?" she added rather timidly.

"Just seven; and a sweeter and prettier you couldn't have found. She was the only little 'un as ever we had, missie, and I can tell you it cut us sore to let her go."

"But you would not have her back even if you could?" asked Mr. Everard.

"No, no, sir! it's best as it is, I doubt not. It was the winter she died as I was first took so bad, and often I've thought since when we've been sore pinched ourselves, what we'd both have felt if we'd had to see her want. Thank God He's took her where no pain, nor no hunger can ever harm her."

"So that even in this you can truly say: 'He doeth all things well,'" said Mr. Everard softly.

"Aye, in this and everything," answered the other fervently. "For when He shows us the wisdom of His will in so many things, sir, it seems to me we ought to be able to trust Him in everything afterwards."

"Because we know that not one thing merely, but 'all things' are working together for good to them that love God," added Mr. Everard. "You have learned the truth of those words, Arnold."

"Aye, aye, sir," Arnold answered. "You'd find 'em underlined very thick in my old Bible, sir, and there's some others that seem to fit 'em as I got the wife to put a pencil mark against the other day, 'Your light affliction which is but for a moment'—there's a double thought there for me, thinks I. Some days, when the pain's worst and I feel my weakness and helplessness most, or maybe get worryin' over the thought of lyin' here like a log whilst the missus is out toilin' early and late, I'm apt to get tellin' myself as I'm harder dealt by than other folks; but after all, what are our worst afflictions but 'light' when we compare 'em with what our Lord and Master had to bear?"

"Ah, what, indeed!" said Mr. Everard. "There is no sorrow like unto His sorrow."

"And then there's the second thought, sir—'which is but for a moment.' We set such a lot of store by our lives down here, gettin' so fretted like if things seem to go ever such a little bit contrary with them. Ah, sir, if only we could remember more that it's only for a little while, that this life is just the schooling-time like for the one that's to be for ever up there. I reckon it would help us all to bear our trials a deal easier."

"'Looking not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal," repeated Mr. Everard, his own face bright and sunshiny as the worn, patient one upon the pillow. "And is it not comforting to think, Arnold, that up there we shall understand one day all that was mysterious to us here; the reason even of the lesser crosses and disappointments that come to us every day?"

Was he thinking of Saltash and the lost holiday? Kathleen wondered, as she caught just then the grave, kind, questioning glance of her father's eyes, and she felt the hot color mounting to her cheeks as she thought of her own angry and rebellious thoughts and feelings that day. What a 'light' affliction hers seemed in comparison with poor Arnold's, and yet how differently had she borne it.

Very silently did the little girl walk homewards by her father's side, and when she ran upstairs to take off her hat, ere she joined the rest at tea, she paused to kneel down for a moment by her small white bed.

"Oh, dear Father in heaven," she prayed, "Thou knowest all about the disappointment that's come to-day, forgive me for getting so cross and angry about it, and help me now to try and bear it bravely, for Jesus' sake, Amen."

And Kathleen was helped then, just as in later years she has been helped by the same loving Friend to bear, bravely and patiently, the far greater trials which have come to her. She can look back thankfully now upon that childish disappointment, for the lesson it helped to teach her has been a lasting one, and the words to which she listened that summer's afternoon in the poor room in Woodbine place—uttered by the lips of one who has long since gone to dwell where sorrow and pain are alike unknown, will live in her memory to her life's end.

Financial News

There is nothing new in the country's actual condition to warrant a belief that after all the financial patient is worse instead of much better, as was confidently regarded ten days ago. It is true, of course, that there were twelve bank suspensions in Denver, all occurring within three days of each other, and a good many more in that locality of silver industry; and it is also true that bear operators took advantage of the fact and hammered prices down to a level lower than ever on the stock exchanges, but notwithstanding these things, the outlook has been a great deal gloomier than at present. As to the Colorado bank disasters, the real cause of the trouble is due more to Governor Warner's ill-advised speeches and the action of the so-called silver conventions than to any other cause. When the Governor indicated a desire to wade in blood up to his horse's bridle against the foes of silver, his threat seemingly acted as a boomerang, and his constituents, whether willing or unwilling to follow his gory lead, appear disposed to first horde up what gold money they can obtain. There is no question but that most of the banks will be re-opened if allowed sufficient time to realize on their assets.

The crop conditions continue favorable, and Europe's grain shortage will redound to our profit and advantage immensely. Last week's exportation of 5,000,000 bushels of wheat is the largest output since the winter of 1891, and as the shipments will probably continue unabated for an extended period, we will undoubtedly recover some of the gold lost earlier in the year. Money rates have reached an almost normal figure, being quoted at 5 to 7 per cent. steadily. C.

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EAT all cold food slowly. Digestion will not begin till the temperature of the food has been raised by the heat of the stomach to ninety-eight degrees. Hence the more heat that can be imparted to it by slow mastication the better. The precipitation of a large quantity of cold in the stomach by fast eating may, and often does, cause discomfort and indigestion, and every occasion of this kind results in a measureable injury to the digestive functions. Ice water drunk with cold food of course increases the mischief. Hot drinks—hot water, weak tea, coffee, chocolate, etc.,—will, on the contrary, help to prevent it. But eat slowly, any way.—*Good Housekeeping.*

FLIES.—One of the most aggravating things to a person of good sense is the method which people employ in dealing with flies. They are useful scavengers, and if they would limit their inroads to places where they are needed they would do good service. Unfortunately, however, when they once come in force they often pervade the most cleanly homes. One of the most successful methods in dealing with flies is to hang up some herb or plant which is offensive to them and not offensive to the residents of the house. Sweet clover, which grows plentifully by the roadside and has a faint, pleasant odor, unobjectionable to any one not afflicted with hay fever, has the reputation of being abhorred by flies. A few sprays of this plant hung in the parlor, or a cluster of the sweet, white, tassel-like heads as a bouquet on the centre table will do more work in ridding the room of flies than a dozen fly traps. There is considerable doubt whether any tray which contains molasses, sugar, or any such material does not draw in more flies than it kills, besides being a disgusting and uncleanly way of meeting this nuisance.—*Ohio Farmer.*

EVERY-DAY garments, particularly those that are not laundered, should be disinfected. Brushing is not sufficient, as it does not remove the unpleasant odors that come from long usage. Some women sprinkle their waists and dresses with scent and use sachet powders to perfume their bonnets and wraps. All this would be admirable were it availing. Scent needs to be overpowering to conceal the unfragrant emanations from an old garment. Then the bouquet is fulsome and vulgar. Better than scent-bags or potpourri is a clothes pole and an open window. Turn the garments wrong side out and let the air and sunshine disinfect and deodorize them. All-night airing is good, but a day of blowing winds and purifying sunlight is better. When a bonnet lining or a set of dress shields becomes perceptible it should be removed. Cloth garments can be sponged and pressed clean; a pint of benzine costs five cents and will clean anything in the way of kid, silk, lace, or worsted. Camphor is another common disinfectant and not half appreciated. If, after brushing the only coat or gown, it is sprinkled with spirits of camphor and aired a few hours, it will be tidy and grateful. Garments and belongings that smell of nothing are the cleanest and most agreeable. There is always a suspicion of bad health, bad sanitation, or bad habits where there is much perfuming.—*New York World.*

TANSY KILLS MOTHS.—"There is one sure preventive of moths. It is tansy," says a correspondent. "Sprinkle the leaves freely about your woolens and furs, and the moths will never get into them. When I was a child my grandmother used to send me to the tansy patch on the hill, with a large basket, in which to bring home plenty of tansy leaves. In the garret were five hair-covered trunks, studded with brass nails, filled with her best blankets, flannel sheets, etc. I remember how grandmother took the extra supply out of those trunks in the garret once a year, hung the articles on a clothes line down in the orchard, beat them and put them away again to lie amid the tansy leaves until another year. The fourth generation of her posterity are sleeping under those same blankets and blue and white coverlets now, which proves the efficacy of that remedy of the olden time."—*Philadelphia Evening Star.*

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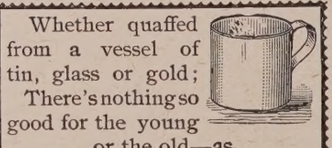

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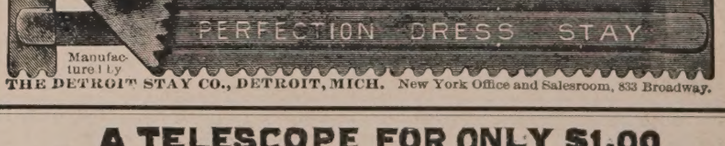

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